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ABSTRACT

Hebrew and Arabic books and articles selected during the period of August 1971 to November 1971 are part of a collection of volumes comprising annotated bibliographies that include author and publishers indices for each abstract written in English. The volume is divided into two parts: 1) includes items on Foundations of Education, The Educational Data-Media Age, The Educational Ladder, Teaching-Learning Process, Educational Frameworks, Administration of the Educational System, The Web of Government, Teaching of Various Subjects, and Jewish Education in the Diaspora; and, 2) is a section on abstracts of articles on "The Independent Educational System of the Agudat Yisrael (1944-1969)". The schools, although recognized by the government are nonofficial, modern state-religious institutions. For other volumes see: ED 027 806; ED 032 995; ED 037 820; ED 049 138; ED 049 139; SO 002 337; and SO 002 338. (SJM)

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ISRAEL EDUCATION ABSTRACTS

A Selected Bibliography

Vol. 6 No. 3 1971

(August 1971 - November 1971)

ISRAEL PROGRAM FOR SCIENTIFIC TRANSLATIONS

Jerusalem 1971

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ISRAEL EDUCATION ABSTRACTS

A Selected Bibliography of Current and Past
Literature and Materials on the
Philosophy, Policy and Practice
of Education in Israel

Vol. 6, No.3, 1971
covering period of
August 1971 - November 1971

Israel Program for Scientific Translations
Jerusalem 1972

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TABLE OF CONTENTS

I. Current Items Section (August 1971 – November 1971)

	Abstracts	Page
THE EDUCATIONAL DATA-MEDIA AGE		
Data Production		
Via Israel Education Abstracts	205	3
Via The SuSy BA/MA Library	206	3
Media Production		
Educational Technology via SuSyology . .	207	3
FOUNDATIONS OF EDUCATION		
Philosophical		
Aims vs. Slogans	208	4
Divergent vs. Convergent Thinking	209	4
SuSyological		
The SuSyology Kaleidoscope	210	5
Part I. SuSyology		
Part II. Scientific Reading		
THE WEB OF GOVERNMENT		
Legislative		
At the Intermediate Level		
(Reform of Education Structure)		
Knesset Report	211	7
Comptroller's Report	212	7
A Press Release	213	8
At the Secondary Level		
Compulsory Secondary Education . . .	214	8
Students' Tuition Fees	215 – 216	8
Teacher Strikes	217	9
At the Higher Education Level	218	9
Judicial		
The Supreme Court and Educational		
Integration	219	10
THE EDUCATIONAL LADDER		
Intermediate Education		
The Elective Course	220	10
Secondary Education		
Drugs	221	11

Higher Education			
The University	222 - 223	...	11
The Polyversity	224	...	12
TEACHING-LEARNING PROCESS			
Curriculum Areas			
Ecological Education	225	...	12
Musical Education	226	...	13
Physical Education	227	...	13
Religious Education	228 - 230	...	13
EDUCATIONAL FRAMEWORKS			
Adult Education	231	...	15
Arab Education			
In Israel	232 - 234	...	15
In the Territories	235 - 236	...	16
The Culturally Disadvantaged	237	...	17
Juvenile Delinquency	238	...	17
The Kibbutzim	239	...	18
Military Education	240	...	18
Special Education	241 - 256	...	19
ADMINISTRATION OF EDUCATIONAL SYSTEM			
Examinations	257	...	24
Teaching Media, Care and Development	258	...	25
THE TEACHING OF VARIOUS SUBJECTS			
Arithmetic	259	...	25
Literature	260 - 261	...	25
Nature	262	...	26
Physical Education	263	...	26
ISRAEL - DIASPORA JEWISH EDUCATION	264	...	27

II. Special Section
on
The Independent Educational System
of the Agudat Yisrael
(1944 - 1969)

INTRODUCTION			31
I. THE ECOLOGY OF RELIGIOUS EDUCATION			
A. Historical			
1. The Pre-State Period	265 - 266	...	33
2. Since the Establishment of the State	267 - 268	...	34
B. Halakhic	269 - 272	...	34
C. Ideational	273 - 285	...	36
D. Legal	286 - 287	...	40
E. Establishment	288 - 291	...	41

F. Pedagogical			
1. Classroom Interactions	292 - 298	....	42
2. Teaching of Subjects			
a. Arithmetic	299	....	45
b. Bible	300	....	45
c. Dinim (Religious Laws)	301	....	45
d. History	302	....	46
e. Language	303	....	46
f. Literature	304	....	46
g. Prayer	305	....	47
h. Reading	306	....	47
i. Talmud	307 - 309	....	47
3. Textbooks			
a. In General	310	....	48
b. Grammar	311	....	49
c. History (Jewish)	312	....	49
d. Language (Hebrew)	313	....	49
e. Nature Study	314	....	50
II. FOR FURTHER REFERENCE	315	....	50
PUBLICATIONS AND PUBLISHERS INDEX			53
AUTHOR INDEX			54
CUMULATIVE INDEX OF TABLES OF CONTENTS'			
DESCRIPTORS OF VOLUME 6 (ISSUES 1-3)			55

CURRENT ITEMS SECTION
(August 1971 – November 1971)

THE EDUCATIONAL DATA-MEDIA AGE

Data Production

Via Israel Education Abstracts

205. ELEFANT, WILLIAM L. Educational Literature Output in Israel (1966-1970) Jerusalem. November, 1971. 5 pp.

This is a follow-up report on the output of educational literature in Israel during the five-year period 1966-1970, as reflected in the activities of the publications, Israel Education Abstracts (1969-1970), and of its predecessor, "Selected Bibliography of Israel Educational Materials (1966-1968). The report is patterned along the same lines as a previous one on educational literature output in Israel. *

To date, there have been 1,012 abstracts published in the Current Sections and 859 in the Special Sections, this representing a combined total of 1,871 abstracts in English on Israeli Education. In all, 944 pages of text have been devoted to this series.

With the incorporation of Figures from the 1971 series, i.e., Volume 6, Issues 1-3 (now in press), the above totals will move further upward. For example, the combined total will reach more than 2,000 abstracts in English, with more than 1,000 pages in text.

Via the SuSy BA/MA Library

206. ELEFANT, WILLIAM, L. The SuSy BA/MA Library. Jerusalem. October 1971. 10 pp.

This is a list of more than 100 term papers produced and submitted by Israeli university students in the fields of Education (i.e., Research, Pedagogy, Philosophy, Counselling, Extra-Curricular Education, and Special Education) and Social Work, which implemented the Elephant Taxonomy of SuSyology. These SuSyologized works (based on primary source material appearing in the professional and scientific journals, and textbooks, in the required course bibliographies of the students' academic program) facilitate the teaching and learning of university bibliographic sources. Information on author, title, and source are provided.

Media Production

Educational Technology via SuSyology

207. ELEFANT, WILLIAM L. Educational Technology via SuSyology. Jerusalem. July 1971.

* See abstract No.1, Issue 1, Volume 5, this series.

This is a kit of original pedagogical and educational devices produced by higher education students trained in SuSyology and Scientific Reading courses instructed by the writer. It includes three-dimensional models, concentric wheels, a pair of interacting gears, a slide rule, models for an overhead projector, a suggestion for a kaleidoscope, and an assortment of multi-colored models to aid in visualising and vitalizing a variety of concepts in education and social work. A list is furnished of descriptive highlights relative to each item in the kit.

FOUNDATIONS OF EDUCATION

Philosophical

Aims vs. Slogans

208. SMILANSKY, YIZHAR. *The Shadow of the School* (Tzilo shel bet hasefer). In: Mibifnim, Vol.33, Nos.2-3. Summer 1971. pp.233-258.

Unless the individual is at the center of its orientation, the school is nothing but a camouflaged failure. What value is there in "beautiful" aims, such as "the love of mankind" mentioned in clause 2 of the Israel State Education Act, if such aims have been laid down by people whose conduct is the very reverse of them? And even if it were not so, has the school the ability to achieve this? And even if it can, has it the right to do so? And if it cannot, what need is there of empty slogans like these? How can one work on the basis of such vague aims? Has the school not become in effect one huge baby-sitter? — These are some of the questions raised by the writer, who holds that to improve the position there is, first, a need of more people who realize that a change is necessary, and, secondly, there must come an end to the direct involvement in education of politicians, economists, and ideologists, for whom the pupil is a means and not an aim in itself.

Divergent vs. Convergent Thinking

209. LAVI, TZEVI. *On Education for Creativity and on Convergent Thought* (Al ha'inukh litziratiyut v'al hashivah had-kivunit). In: Ha'inukh, Vol.43, No.2. April 1971. pp.108-115.

In 1959 Guilford published his theory on the structure of the intellect, in which he described convergent and divergent thinking. Although he presented them as two functional aspects, these terms have come to assume an evaluative character among "progressive" educators: divergent thinking has become the ideal; convergent

thinking is to be repudiated. Proving from a study of Guilford's writings that there is no occasion for such a distinction, the writer reinforces his argument from four areas: the solving of problems, creative thinking, conformity, and education in values. Contending that divergent thinking applies chiefly to geniuses, he asserts that the school should not overrate it, and so discriminate against the majority of pupils for whom convergent thinking is more relevant.

SuSyological

The SuSyology Kaleidoscope

210. ELEFANT, WILLIAM L. *The SuSyology Kaleidoscope*, Jerusalem. November 1971.

Part I. SuSyology

a) Thesaurus of SuSy Descriptors

Selected key terms, formulae, and symbols employed in the ongoing and planned writings, lectures and teaching activities of the author of SuSyology and Scientific Reading are identified and defined in this Thesaurus and Glossary. The entries constitute a basic vocabulary (SuSy lang) of the developing theory and practice of the new science of SuSyology and the new academic discipline of Scientific Reading with which the author has been associated as Instructor and Researcher at higher educational institutions in Israel.

The following are some of the items included among the entries: germinal and terminal abstracts; ISRA; pedagogical disciplines; polyversity; $TR_{u+d}S^{(u+y)}$; SuSyology; etc.

b) The SuSy Dialectics – Thesis, Antithesis and Synthesis in Israeli Education

Modern education's exaggerated emphasis of the products (The Su component) of learning, thinking, reading and research, at all levels of the educational ladder (thesis), must be offset by vigorous and renewed attention to the processes (the Sy component) of learning, thinking, reading and research (the antithesis) toward a more integrated and balanced program of Su and Sy (the SuSy synthesis). The author's science of SuSyology is committed to this task at the higher education levels, while his students are applying the principles and strategies of SuSyology at the elementary and secondary levels in Israeli education.

c) The Curriculum of SuSyology

Presents a collection of the basic articles which the author found helpful in the initial training of students in various courses in SuSyology-ISRA under his tutelage. Three sections are contained herein:

- Section 1 - The SuSyology of Educational Literature.
- Section 2 - The SuSyology of Social Work Literature.
- Section 3 - The SuSyology of Technological Literature.

Part II. Scientific Reading

d) Scientific Reading - A Review of the Literature

Five major sources in the fields of Education, Reading and Linguistics were investigated for the presence and use of the concept, "Scientific Reading" in its literature. This first survey did not locate the presence of the concept in this literature. The sources investigated were: 1) Dictionary of Education (C. V. Good); 2) Innovation and Change in Reading Instruction (NSSE Yearbook - 67, Part II); 3) Linguistics in School Programs (NSSE Yearbook - 69, Part II); 4) Readability: an Appraisal of Research and Application (Jeanne S. Chall); 5) Thesaurus of ERIC Education Descriptors. The researcher hopes to continue his survey and search of the literature for the presence and use of this concept. Related documentation is appended.

e) SuSyology - ISRA, a Thinking Omnibus

Each of the following kinds of thinking activities forms an element in the thinking omnibus of SuSyology - ISRA; analogical; analytical; conceptual; creative; critical; directed; functional; nonverbal; postulational; reflective; relational; relativistic; scientific; selective; symbolic; synoptic; visual thinking. These are fostered in varying degrees and intensities via the knowledge structures of SuSyology and the learning, teaching, reading and curriculum strategies of ISRA (In-depth and Inter-disciplinary Scientific Reading Analysis).

f) SuSy-Q and S. R. -Q

The author introduces two new concepts, SuSy-Q and S. R. -Q, i. e., SuSy-Quotient, and Scientific Reading Quotient, into the theory and practice of his SuSyology-ISRA teaching, learning, reading, thinking, and curriculum system and activities in higher education in Israel. Through a series of tests on selected texts and articles the author has been able to lead his students to an appreciation of the nature and need for scientific reading, as well as to a highly motivated involvement in effecting the shift from the conventional convergent reading style to the nonconventional divergent scientific reading style.

THE WEB OF GOVERNMENT

Legislative

At the Intermediate Level (Reform of Education Structure)

Knesset Report

211. RIMALT, E.S. Report of the Parliamentary Committee Appointed to Examine the Structure of Primary and Post-Primary Education in Israel: 1966 – 1968. (Din v'heshbon hava'adah haparlamentarit liv'hinat mivneh ha'inukh hay'sodi v'ha'al-y'sodi b'Yisrael: 5726-5728). Published by the Knesset, 1971, Jerusalem. 346 pp.

On June 14, 1966 the Knesset appointed a special Committee of 19 members to examine the structure of primary and post-primary education in Israel. The Committee heard evidence, and in May 1968 presented its recommendations, which were approved in July of that year by the Knesset. The report contains the minutes of the evidence and of the discussions, and also a detailed historical review of the structure of education in Israel (pp. 17-81), and an account of the reforms introduced in this sphere in the United States, France, Britain, Sweden and the Soviet Union (pp. 82 – 116). The report gives the reasons for the Committee's recommendations as well as for those of the minority views. Among the appendices is a calculation of the expenditure entailed in the change in the structure of the educational system, as contemplated by the Ministry of Education and Cultures in 1967. The calculation was presented to the Committee for its consideration.

Comptroller's Report

212. [NEBENZAHL, I.E.] The Educational Reform, Its Preliminary and Early Stages (Hereformah ba'inukh, hakhanatah ush'labeha harishonim). In: Report of the State Comptroller, No. 21, relating to 1970 and to the 1969/70 Financial Year Accounts – the Ministry of Education. Published by the State Comptroller, Jerusalem. 1971. pp. 305-313.

The final decision to reform the structure of education in Israel came after an extensive public campaign and a discussion in both a public and a parliamentary committee. The Ministry of Education and Culture began to implement the reform in September 1968, four months after the Knesset had given its approval, a period which was altogether too short. Yet this haste appears to have been legitimate. The report states that in the year under review the basic preparations had not yet been made in all the essential areas: selection and training of teachers, drawing up of curricula and textbooks, preparation of the necessary buildings.

A Press Release

213. BITZUR, YEHOSHUA. **Experts at the Ministry of Education Are Drawing Up a Master Plan for Implementing the Reform** (Mumhei misrad ha'inukh m'khnim tokhnit-av l'vitzu'a hareformah). In: Ma'ariv. August 4, 1971.

At a press conference held on the occasion of the publication of the parliamentary committee's report on the reform in the structure of education in Israel (see abstract No. 76 in this issue), the Minister of Education and Culture stated that his Ministry was preparing a draft law to enforce educational integration between slum and affluent suburbs. It is hoped that the present reform, which aims at 350 intermediate divisions, will be completed at the latest by the end of the present decade. Next year there are to be 96 intermediate divisions (10 of these in areas of Arab settlement).

At the Secondary Level

Compulsory Secondary Education

214. SHOR, YITZHAK. **The Effect of the Nonfulfillment of the Compulsory Education Act** (Mah yigrom i-bitzu'o shel hok limud hovah). In: Hed Ha'inukh, Vol. 45, No. 37. June 17, 1971. pp. 6-7.

Due to financial limitations the Ministry of Education and Culture has been compelled to present to the Knesset for its approval a draft law according to which the extension of compulsory education to the 14-15 age groups, enacted some years ago, is to be postponed. The Ministry estimates that the consequence of this will be that some 2,000 young people will not continue their education.

Students' Tuition Fees

215. **Post-Primary Tuition Fees Will Rise by Forty Percent** (S'khar halimud b'al-y'sodi ya'aleh b'arba'im ahuzim). In: Hed Ha'inukh, Vol. 45, No. 39. July 1, 1971. p. 4.

The Ministry of Education and Culture has submitted for the approval of the Knesset Education Committee a plan whereby the ceiling of post-primary tuition fees will be raised by 40%. The number of parents exempted completely from paying fees will rise from 53% to 60%, while that of parents paying them in full will be reduced from 25% to 15%. The government will increase its contribution to post-primary education by 10%, to 72%. Committee members expressed the view that the ceiling of those exempted by the plan, as yet unapproved, should be raised.

216. **Only a Quarter of the Secondary Pupils Pay Full Tuition Fees** (Rak reva mitalmidei ha'al y'sodi m'shal'mim s'khar limud male). In: Hed Haḥinukh, Vol. 45, No. 41. August 19, 1971. p. 7.

A Joint Educational Matters and Public Services Knesset Committee has received from the Director of the Budgets Department in the Ministry of Finance a report on the 1971/72 appropriation for young people in need. Of the nondefense budget, 10% has this year been appropriated for needy families, and of this amount a third is to be utilized for adolescents and children in the following manner: exemption from secondary school fees (see title); rehabilitation and vocational training of non-school-attending young people; making kindergarten education available to 35,000 children aged 3-4 from culturally deprived homes; providing 120 additional social workers.

Teacher Strikes

217. **A Session of the Knesset with the Minister of Justice Y. S. Shapira** (Y'shivat ham'le'ah im sar hamishpatim Y. S. Shapira). In: Hed Haḥinukh, Vol. 46, No. 6. October 28, 1971, pp. 12-15.

After numerous wildcat strikes in the Israel economy, the government submitted to the Knesset a bill which lays down that only a trade union is authorized to declare a strike and then specifically under certain conditions. If the trade union belongs to a wider federation of labor, the right to strike is vested solely in the latter. The Teachers' Union, established originally as an independent body, joined the Israel General Federation of Labor in 1950 with the proviso that it reserved to its Central Committee the right to declare a strike. All the speakers in the Knesset referred to the injustice which this clause would impose on the Teachers' Union, since according to it the Union of Secondary Teachers, which does not belong to the Israel General Federation of Labor, is permitted to declare a strike, whereas the Teachers' Union is not. The speakers also maintained that the events of recent years have proved that the Teachers' Union displays a greater sense of public responsibility than the Union of Secondary Teachers in using the strike weapon, which should not be denied to it, for the mere threat to use this weapon had in many instances enabled it to prevent injustices against individual teachers. The Minister of Justice agreed that the relevant clause should be amended.

At the Higher Education Level

Establishment of Institutes

218. **The Council for Higher Education Act** (Hok hamo'atzah l'haskalah g'vohah). In: Hed Haḥinukh, Vol. 45, No. 41. August 19, 1971. pp. 5-6.

A situation has arisen in Israel whereby each small town takes the initiative in setting up some institution of higher learning and then imposes its maintenance upon the government. Several private persons too, having opened pseudo-university institutions, promise the public academic degrees which are without any basis. To put a stop to these practices, the Council for Higher Education Bill has been presented to the Knesset. While the Council has been in existence for some time, the bill seeks to prohibit the opening in the future of an institute of higher learning without the Council's prior approval.

Judicial

The Supreme Court and Educational Integration

219. SHOR, YITZHAK. **The Supreme Court Declares in Favor of Educational Integration** (Bet hamishpat ha'elyon tomekh b'integratzyah bahinukh). In: Hed Ha'inukh, Vol. 45, No. 39. July 1, 1971. pp. 5-6.

When five parents of grade 6 pupils in Jerusalem wished to register their children for the coming year at the University Secondary School (which is extremely selective), the Municipality refused to approve their application and instructed them instead to register their children at a new comprehensive school which had opened in their suburb. The parents thereupon petitioned the Supreme Court on the grounds that the Municipality's decision was illegal, but their plea was dismissed by the three judges who heard the case, one of whom stated that this policy was intended to prevent social segregation which had led to riots in the past (as it does at present too); this consideration justified limiting the rights of the individual.

THE EDUCATIONAL LADDER

Intermediate Education

The Elective Course

220. HUZIK, ARYEH. **The Elective Course in the Intermediate Division** (Miktzo'a hab'hilah bahativat habenayim). In: Hed Ha'inukh, Vol. 46, No. 4. September 27, 1971. pp. 10-11.

With the introduction of the intermediate division, elective subjects are allowed for the first time in Israel, the aim being to permit the pupil to study at least part of the time in accordance with his own interests. This is so new a feature that it is impossible to come to any conclusion about it. Nevertheless one can gauge the problems involved: a) To find among the staff a teacher for every elective subject is difficult. b) Some elective subjects have too

general a title (such as "The peoples of the east"), and the writer therefore suggests that every teacher should draw up a brief outline of the course, so as to help the pupils to make their choice. c) The lack of accepted textbooks diminishes the value of the subject for the pupils. d) Because of the need to hold all the elective lessons at the same time, they are deferred to the end of the day when both teachers and pupils are tired.

Secondary Education

Drugs

221. **Acquainting Pupils with the Problems Arising from the Use of Drugs** (Hasbarah latalmidim biv'ayot hashimush b'samim). Circular of the Director-General of the Ministry of Education and Culture, 5731, No. 6, Para. 107. February 1, 1971. pp. 11-12.

To help schools which are taking the initiative in giving adolescent pupils guidance on the subject of drugs, the Ministry of Education and Culture has a) offered to loan them informational films, and has b) supplied them with a list of 18 lecturers (who include members of the police force and of university institutes of criminology, psychiatrists and doctors, the Israel army's chief education officer and pharmacists) who are prepared to give talks to the pupils, if invited to do so by the latter's parents.

Higher Education

The University

222. NATIV, N. **Students Will Launch a Public Struggle to Prevent an Increase in Tuition Fees** (Hastudentim yift'hu b'ma'avak tziburi lim'ni'at ha'ala'at s'khar limud). In: Hatzofeh. August 2, 1971.

Since university fees, linked to the cost-of-living index by a public committee's decision of some years ago, are to be raised from the coming academic year, the National Students' Union has asked two professors of the Department of Economics to give their views on the subject. Claiming that a survey has shown that while the student's average expenses have risen during the past year there has been no corresponding increase in his income, the Students' Union has called on the Ministries of Finance and Education to oppose the increase. Should its request be refused, it will consider intensifying the struggle.

223. ELEFANT, WILLIAM L. **Abstract and Concrete Reading Behavior.** Jerusalem. November, 1971.

Using the eight criteria differentiating abstract and concrete behavior as given by Goldstein and Scheerer,* the writer discusses the differences he noted in the reading behavior of his students in various higher education settings. The writer reports that training in his SuSyology-ISRA system helps students shift from concrete reading behavior to abstract reading behavior, which is so essential and contributes to college and university success.

The Polyversity

224. ELEFANT, WILLIAM L. **Susyology, Zetetics and the Polyversity.** Jerusalem. November 1971.

Two alternative proposals are presented for the curriculum construction and organization of the Polyversity, the newly conceived idea of the author for modern higher education. In proposal 1, SuSyology is applied to the existing curriculum offerings of the University. In proposal #2, SuSyology is applied to the Zetetic curriculum proposals proposed by Jacques Tykociner. The former proposal places the emphasis primarily upon the methodology of teaching, learning, reading and thinking. The latter proposal emphasizes the methodology as in proposal #1, but in addition stresses a reorganization of the existing curriculum. Both proposals, the writer maintains, would serve the goals of the Polyversity.

TEACHING - LEARNING PROCESS

Curriculum Areas

Ecological Education

225. BEN-PERETZ, MIRIAM. **Ecology and Education** (Ekologyah v'hinukh). In: Ma'alot, Vol. 2, No. 9. June 1971. pp. 5-9.

What can education contribute to the problems of ecology facing modern society? First, knowledge. And indeed this topic is being increasingly introduced in the new biology curricula in Israel too. But knowledge alone does not ensure that the pupil (either now or as an adult) will be active in this sphere. Something more is needed, and the writer refers to several things that should be done, such as exercises in moral, ecological judgments.

* Goldstein, K. and M. Scheerer "Abstract and Concrete Behavior." In: Psychological Monographs, Vol. 53, No. 2, 1941, pp. 1-10.

Musical Education

226. [NABENZAHL, I. E.] **AMLI Trustees in Israel** (Ne'em'nei AMLI b'Yisrael). In: Report of the State Comptroller, No.21, relating to 1970 and to the 1969/70 Financial Year Accounts — the Ministry of Education. Published by the State Comptroller, Jerusalem. 1971. pp.316—321.

In 1950 an organization was established in the United States known as Americans for a Musical Library in Israel (AMLI), which has operated in Israel through the Ministry of Education and culture and which later expanded its activities by sending musical instruments for distribution in the country. Since May 1956 there has been in Israel a body known as the Israel Trustees of AMLI which, recognized by the Charities Trust Act, is headed by the chief supervisor of musical education. The State Comptroller's inspection revealed that the distribution of the instruments and the collection of the payment for them were not always in accordance with criteria laid down in advance.

Physical Education

227. **Survey of Pupils' Physical Capability** (Seker y'kholtam hagufanit shel talmidim). In: Haḥinukh Hagufani, 1970, No. 7. November-December 1970. pp. 7—11.

For the purpose of an international survey 240 boys and 307 girls in the tenth grade were tested, with the following results: a) A relatively higher physical capability was found among i) children of the older-established cities (as compared to those of the newer ones), ii) Israeli and western children (as compared to those from eastern countries), iii) secondary school pupils (as compared to students at institutes of higher learning), and iv) pupils of schools that have physical education for two hours a week (as against the one hour a week in state-religious education). b) The averages obtained were higher than those in National China but lower than in Japan.

Religious Education

228. ZUCKERMAN-BARELI, HAVAH. **The World Outlook of Religious Youth in Israel** (Hashkafat olam shel no'ar dati b'Yisrael). Thesis for the degree of Ph.D., submitted to the Senate of the Hebrew University, Jerusalem. November 1970. 290 + 19 pp.

Basing herself on a study of sociological literature and of the ideological writings of the local national-religious community, the author describes several aspects of religion in Israel, some of which were also investigated in 1965 through structured interview with 35% of all grade eleven pupils in state-religious schools. Many of the pupils' replies could be "scalogrammed" according to Guttman's

system, the principal analytical tool employed in the work. The analysis reveals that the diversity in the population investigated is distributed between the more and the less religious. Subsidiary areas in which similar scales were revealed are the observance of the commandments, matters of faith, and the relation to daily problems (three separate scales). The data did not permit the author to draw up a common scale for all scales, from which she concludes that under the influence of the conflict between secular and religious norms, the youth investigated has a "compartmented" world outlook.

229. STAHL, AVRAHAM, and DAGAN, MATITYAHU. **Communal Customs in State-Religious Schools—Summary of a Survey** (Minhagei edot b'vet hasefer hamamlakhti hadat – sikum seker). In: Bis'deh Hemed, Vol. 15, No. 21 [September-November 1971], pp. 55-69.

In the various countries of origin of the Jews of Israel there crystallized, despite a common basis, variations of religious customs. Members of the oriental communities constitute about 70% of the pupils in the state-religious schools, 113 of whose principals (some 32 % of their total number) answered a nine-section questionnaire on whether the customs of the communities to which these pupils belong are taught in school. Among the answers are the following: a) There is a general desire, not always translated into practice, to foster the customs of the various communities. b) The difficulties of carrying this desire into execution are a lack of knowledge on the part of teachers, a shortage of sources of instruction, and failure to obtain the help of other adults (such as parents and grandparents). c) Teachers who do make an effort in the matter rely mainly on the pupils. d) There is a significant connection between the community to which the principal belongs and the version of the prayers used in the school. e) The formulation of a clear policy is necessary, for the present situation imposes too heavy a burden on the school principal.

230. SHVAYO, ELIEZER. **The Destruction of Amalek and the Dispossession of the Amorites** (Hashmadat Amalek v'horashat ha'Emori). In: Moznayim, Vol. 33, No. 3-4. August-September 1971. pp. 201-209.

The modern Jew is faced with a dilemma. On the one hand he regards the Bible as the chief source of contemporary Jewish culture too, while on the other he finds it difficult from the moral point of view to accept the injunctions of the genocide of Amalek and of the Amorites, said to be contained in the Bible. What should a teacher do in this matter? The writer derives no comfort either from the fact that all ancient peoples acted in this way or from the fact that the people of Israel never put these injunctions into practice. After reviewing all the biblical passages dealing with the subject, the writer observes that the people of Israel is itself liable to suffer destruction by God if it does not fulfill His command. While this

is morally consistent, it does not satisfy the modern Jew, who is opposed to collective punishment. Such opposition is not, the writer maintains, the invention of modern man, but is alluded to in the Bible itself and expounded by the sages. Modern man can find this "message" in the Bible; both the command as regards, and the opposition to, collective destruction exist in the soul of every man, even if he is a moral person. Superficial is he who does not see the dilemma inherent in the command of destruction. No less superficial is he who argues that such a command would under no circumstances occur to a moral person.

EDUCATIONAL FRAMEWORKS

Adult Education

231. [NEBENZAHL, I. E.] **The Department of the Torah Culture** (Hamaḥlakah l'tarbut toranit). In: Report of the State Comptroller, No. 21, relating to 1970 and to the 1969/70 Financial Year Accounts — the Ministry of Education. Published by the State Comptroller, Jerusalem. 1971. pp. 313—316.

The report describes the activities of the Department, which operates in various settlements either through or independently of the Local Authorities. These activities comprise basic and advanced studies, publications, as well as literature, culture, and art.

Arab Education

In Israel

232. **102,000 Pupils Attend School in the Arab Sector** (102 alf talib watalibah yatawajahun lilmadaris fi elwasat Elārabi). In: Al-Anba. September 1, 1971. p. 2.

The number of Arab and Druze pupils in Israel has this year passed the 100,000 mark. While no educational reform is to be introduced this year in Arab schools, the Ministry of Education and Culture is extending free education to additional ninth grades in Arab villages which by next year will total 109. The Ministry is continuing its efforts to attract qualified teachers to the Negev, for which purpose it is arranging housing there for the teachers, to whom it has promised a transfer to a school near their place of residence after two years' service in the Negev.

233. BAYADSI, RASMI. **A New Year and New Measures** (Āam jaded watajdedat). In: Sada Al-Tarbiya, Vol. 19, No. 15-16. August 31, 1971. p. 2.

Last year saw the appointment of a supervisor of special education in Arab schools in Israel, while during the summer vacation for the first time a course was held to train Arab women teachers for special classes for deaf-mute children. These measures have made it possible to introduce a number of special education classes in Arab schools during the new school year. The Ministry of Education and Culture has recently shown great interest in special education in the Arab sector and intends to establish special classes in all Arab villages in which there are exceptional children.

234. SHARIF, MOHAMED. **A Youth Instructors' Course Ends in Nazareth** (Intiha dawrah limurshideen lilahdath Binnasrah). In: Al-Anba. October 14, 1971. p. 2.

Arranged and organized by the local Christian Communities Council, the first training course for youth instructors in the Arab sector has ended in Nazareth. The Ministry of Education and Culture supervised the syllabus of the course, as also the professional standard of the lecturers who took part in it. At a ceremony marking the conclusion of the course, the Director of Extra-Curricular Education said that the Ministry of Education and Culture would continue the training of these youth instructors, so that they would ultimately have the status of qualified teachers. It was the Ministry's intention, he added, to hold similar courses for training Arab youth instructors in other Arab centers in Israel.

In the Territories

235. **The Publication of New Books** (Tabā kutub jadeeda). In: Sada Al-Tarbiya, Vol.19, No.17. September 15, 1971. p. 16.

The military government has published 750,000 textbooks on various subjects for free distribution among the pupils attending educational institutions on the West Bank. Since the schools there follow the Jordanian syllabus, the authorities in Jordan have approved the use of these textbooks. The military government also intends introducing both a short-term and a three-year course for the pedagogic training of Arab teachers on the West Bank. When some West Bank notables recently visited Jordan and Egypt, and asked the educational authorities there to permit young people from the West Bank to attend their universities, a promise was made that for the coming academic year 1,900 West Bank students would be admitted to institutes of higher education in Jordan and Egypt.

236. **A School for Nurses Opens in Ramalla** (Iftitah madrasa lilmumarridat fi Ram-Alla). In: Al-Anba. October 15, 1971. p. 2.

A school for nurses, the first on the West Bank, has been opened in Ramalla (one of the largest West Bank towns). Only those who have

completed their secondary education will be admitted. During Jordanian rule, girls from the West Bank wishing to take up the nursing profession were compelled to study in Amman or in other Arab countries.

The Culturally Disadvantaged

237. BEGSON, G. and A. LEVY. **Schools with a Longer School Day: the Teachers' Attitude and Evaluation** (Bet hasefer l'yom limudim arokh: emdat hamorim v'ha'arakhtam). Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education, Center for Educational Institutions for the Culturally Disadvantaged. [November 1968]. 22+2 pp.

Since in general the longer school day is likely to prove a personal burden to teachers, their evaluation of it should prove interesting, despite the subjective element involved. The following are some of the findings and comments obtained from 1,349 anonymous questionnaires filled in by about 92% of the teachers in schools with a longer school day: a) The longer school day entails financial investments on the part of the State and psychological efforts on the part of the teachers which 77% of the teachers in state-general and 86% in state-religious education felt were justified. This difference between the two may reflect the state-religious teachers' appreciation of the longer school day, since it provides them with an opportunity they would not otherwise have of giving the same number of weekly lessons in some secular subjects (such as general science and geography) as in state-general education. b) In the two streams a smaller number of women teachers found justification for the effort involved in having the longer school day. c) A larger number of teachers in state-religious education reported that as a consequence of the longer school day the pupils' independent reading had increased. In state-general education this activity may be carried out, in part, during "society's hour," which is not available to the teachers in state-religious education. d) One of the aims of the longer school day is to give the teacher an opportunity of varying his methods of teaching. To learn indirectly how this aim was being realized, the teachers were asked to place ten instructional activities in order of importance. "Longer talks on the material" came first, followed by "More revision," while the last three places were taken by "Use of audiovisual apparatus," "Excursions and trips," "Listening to school broadcasts."

Juvenile Delinquency

238. **Ways of Preventing Delinquency** (D'rakhim lim'ni'at avaryanut). Published by the Ministry of Social Welfare, The Delinquency Prevention Center, in Conjunction with the National Committee for the Prevention of Delinquency, Jerusalem. No. 1. 1971. 55 pp.

In 1963 a National Committee for the Prevention of Delinquency was established, consisting of representatives of government and public bodies. Following surveys which were conducted by the National Committee and from which it was evident that a permanent administrative machinery was necessary, the Delinquency Prevention Center was set up. The booklet, the first of a series, gives three ways of preventing delinquency which were discussed and investigated by the bodies represented on the National Committee, and all three of which are associated with education: a) Inter-disciplinary teams in schools. The purpose of these is to assist teachers in making an early diagnosis of the adjustment difficulties of exceptional pupils and in finding ways of helping such pupils to achieve progress. b) Street gangs. Of these there are two kinds, the delinquent and the nondelinquent, the former of which is dealt with by instructors of the Ministry of Social Welfare, the latter by those of the Ministry of Education and Culture. The booklet describes their working methods. c) The youth worker in the local Social Welfare Offices. There is no law obliging the Local Authorities and government ministries to maintain such a service, which is consequently provided by only about a third of the Local Authorities in Israel, but even they do not have a sufficient number of workers.

The Kibbutzim

239. **Articles on Collective Education at Kindergarten Age** (Yalkut hahinukh ham'shutaf bagil harakh). Published by Kibbutz Artzi Education Department. January 1971. 114 pp.

In the introduction to the collection it is stated that the material was prepared for study by the Kibbutz Artzi National Council, this being the first time in its history that the problems of kindergarten children had been presented for consideration by a nonprofessional body. The collection, the compilers of which have aimed at presenting various approaches, consists of sixteen items. Some of them are photographic reproductions of articles which appeared in the educational literature of the kibbutz; others are translations from various languages or reviews of studies which have not yet appeared in print.

Military Education

240. **Soldiers without a Basic Education** (Hayalim l'lo haskalat y'sod). In: Hed Hahinukh. Vol. 45, No. 41. August 19, 1971. p. 8.

In reply to a question the Minister of Defense stated in the Knesset that 8% of the recruits in the last three age groups were without elementary education. These soldiers will have their education supplemented by women soldier teachers.

Special Education

241. NIR, YEHUDAH. **The Pupil Population in the Special Education School** (Ukhlosiyat hatalmidim b'vet hasefer l'hinukh m'yuḥad). In: Tipu'ah V'ha'asharah B'vet Hasefer Ham'yuḥad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp. 1—17.

The school consists of 159 pupils, of whom 21, diagnosed as suffering from organic brain damage, are in two special grades. The other pupils suffer from backwardness, the reason for which has not been ascertained; these are divided into eight grades. Common to all the pupils is the fact that they attend the school after having failed in a normal one and been found to have an I. Q. of between 75 and 50. A third of those with brain damage come from families whose parents are from Europe, have had a higher education, and belong to the liberal professions and to the middle class. In the other grades these constitute only 3% (as against 13% in the usual schools for the culturally disadvantaged). The children retarded for unknown reasons belong to families which have an average of 7 children per family and a low income per person. These children's parents have either a low level of education or none at all.

242. ARNAN, CARMELAH. **The Educational-Tutorial Lesson in the Special School** (Hashi'ur haḥinukhi-tipuli b'vet hasefer ham'yuḥad). In: Tipu'ah V'ha'asharah B'vet Hasefer Ham'yuḥad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp. 18—49.

The educational-tutorial lesson is a technique elaborated at the Eliezer ben Yehudah Special School in Jerusalem and subsequently used in other special schools in Israel. Only after the teacher has succeeded in establishing confidence between the class and himself does he start giving a lesson. In it he presents the children with a personal problem of theirs but camouflaged as that of another class or as derived from literature. The writer gives the details of two such lessons. In the one, the pupils dealt with the question of how they could help a child of another class who did not look after his exercise books properly. In the other, the children learnt the biblical story of Moses' delay in returning from Mt. Sinai (as a result of which the Israelites made the golden calf), and this provided an opportunity of dealing with the question of coming late to school. In every such lesson the teacher encourages the pupils to give the reasons for the wrong behavior and to distinguish between the causes dependent on the pupil and those dependent on someone else, to consider what the pupil loses as a result of his misbehavior, and to understand why the teacher is interested in good conduct. To suggest ways whereby the pupil can improve the situation himself, how the class can help him, and the part the teacher plays in this process. Throughout the lesson the teacher has to be careful to speak of anonymous pupils, as though they did not belong to the class, so as to enable the pupils to join in the discussion freely and without any misgivings (and

yet the children themselves mention the names of others in the class or even speak of themselves as having the same problems).

243. ZAMIR, GILAH. **The Newspaper as an Instructional Medium in the Special School** (Ha'iton k'makhshir limudi b'vet hasefer ham'yuḥad). In: Tipu'aḥ V'ha'asharah B'vet Hasefer Ham'yuḥad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp. 50 — 51.

In Israel there are 2 — 3 daily or weekly newspapers written in easy Hebrew which are intended for adults who have recently begun to learn to read the language (as also for those who were previously illiterate). In the special school these newspapers are used instead of a language textbook, since not only have the usual textbooks words and conceptions beyond the capacity of the special school pupil, but reading a newspaper has also a greater attraction; in addition, its use has several incidental advantages, such as, for example, if it contains a serialized story, the children go out of their way to find the original book from which it has been taken, so as not to have to wait for the next instalment. All the pupils subscribe to the paper, which is delivered to their homes. In many families the reading of the newspaper has become so much a part of family life that some illiterate parents have even begun to learn to read.

244. MICHAELI, URI. **The Physical Education Lesson as a Basis for Intellectual Development** (Hashi'ur b'ḥinukh gufani k'vasis l'fitu'aḥ intelektu'ali). In: Tipu'aḥ V'ha'asharah B'vet Hasefer Ham'yuḥad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp. 52-56.

Until recently children in special education were given physical education lessons on the same level as in normal schools. It has now become clear that this is wrong, but unfortunately no alternative method exists. The writer, himself a teacher of physical education in special education, describes the principles underlying his work. By means of simple, inexpensive apparatus he attempts to improve the pupils' motory performance and in particular their coordination, to make them conscious of their bodies in all postures, and to foster in them self-confidence and social qualities.

245. ARNAN, CARMELAH. **"The Topic of Work" in the Eliezer ben Yehudah School** ("Nose ha'avodah" b'vet hasefer Eliezer ben Yehudah). In: Tipu'aḥ V'ha'asharah B'vet Hasefer Ham'yuḥad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp. 57 — 72.

The great majority of pupils who complete special elementary school go from the permissive and protective atmosphere of the school straight to a life of work, and it is therefore the duty of

the school to prepare them for this transition. Described in the present article is a curriculum called "The topic of work," which has been taught during the past two school years, and through which the pupil learns the value of work and how to choose an occupation, how to collect information and how to familiarize himself with his job. He is also taught the procedures and laws relating to work. The writer quotes in a supplement a lesson in which, on the basis of a story, the class discussed a waitress' first day in a restaurant.

246. LEHMAN-YEMINY, MIRIAM, and YOSEF, MOSHEH. **Motory Development and Training for Work** (Pitu'ah motori v'hakhsharah bam'-lakhah). In: Tipu'ah V'ha'asharah B'vet Hasefer Ham'yuhad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp. 73 — 74.

Two handicrafts are taught in the school: carpentry for boys and sewing for girls, the teachers' aim being to develop the pupils' motory capabilities, to prepare them for a life of work, and to train them to be able to perform easy tasks for themselves. In grades 4 — 6 these lessons are more in the nature of play, the topics being linked to the theoretical ones learnt in class, such as the festivals. In grades 7 — 8 the lessons become more systematic and the pupils are expected to progress in accuracy, diligence, and the proper use of the various tools and apparatus.

247. BEN-RUBI, ARZAH, and COHEN, YOSEF (ILLUSTRATOR). **Auxiliary Media in Teaching Arithmetic** (Emtz'ei ezer b'heshbon). In: Tipu'ah V'ha'asharah B'vet Hasefer Ham'yuhad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp. 75 — 88.

The devices used as auxiliary media in teaching arithmetic in all grades of the special school are presented in fourteen illustrations. The devices are divided into the following five groups: conceptual counting and the concept of the number; transition from three-dimensional to two-dimensional concretization, the relative position of the number; multiplication and division; fractions.

248. BANER, NOAMI. **Social Work Methods in the Eliezer ben Yehudah School** (Darkhei ha'avodah hasotzyalit b'vet hasefer al shem Eliezer ben Yehudah). In: Tipu'ah V'ha'asharah B'vet Hasefer Ham'yuhad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp. 90 — 95.

As is still done in all the city's schools, the teachers of the special school until two years ago referred every problem to the municipality's social service, which operated according to the "case work" system. For the past two years, social service has been a permanent feature at the school. The article describes the work of

the service, which tries to help the teacher, who is subjected to many more personal pressures than his colleague in the normal school. A significant part of the work of the service consists in maintaining contact with the parents, who at first find it difficult to accept the fact that their child needs special education. The service calls in the assistance of the municipal services if a pupil's family is poor, directs the children to frameworks outside the school, and even follows them up after they have completed their studies at the special school.

249. NIR, YEHUDAH. **The School's Day Hostel for Pupils** (M'on-yom l'talimidim l'yad bet hasefer). In: Tipu'ah V'ha'asharah B'vet Hasefer Ham'yuhad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp.96 – 98.

Maintained by the municipal and government social welfare services, the day hostel is used by 15 of the school's pupils, who are from large, poor families, the aim being to prevent them from associating with bad company and so becoming delinquents. From 12 noon, when school ends, until 4 p.m. they are in the hostel, where they are given help with their studies, play, and develop their creative talents, have their physical well-being cared for (by being provided with meals, warm showers), and take part in special events (such as trips, barmitzvah parties).

250. ARNAN, CARMELAH. **The Special School Counselor's Work with Parents** (Avodat hayo'etz im horim b'vet hasefer ham'yuhad). In: Tipu'ah V'ha'asharah B'vet Hasefer Ham'yuhad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp.99 – 110.

The article is a summary of the theoretical background to, and six years' experience in, group work with the parents of pupils attending the special school. Divided into two groups according to the level of their education and their occupation, the parents come to realize, through the group meeting, that they are not alone in their trouble. The counselor seeks to harmonize the values of the school and those of the parents, so as to make the process of socialization easier for the child. The subjects dealt with at the monthly meetings are suggested by the parents, whereupon the counselor explains the professional approach (such as that of psychology, sociology) to the problems.

251. ILSAR, BENNIE, and BEN-NUR, ILANAH. **A Retarded Child's Parents – and Their Reactions** (Horim l'yeled m'fager – ut'guvoteihem). In: Tipu'ah V'ha'asharah B'vet Hasefer Ham'yuhad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp.111 – 118.

Giving the impression of being a good review of professional literature although it omits any reference to sources, the article describes five types of parents: the accepting, the concealing, the denying, the distorting, and the rejecting. It then goes on to deal with the reactions of parents to society, their feelings of guilt, and the stages through which they pass until they are able to accept the backwardness of their child, their proper guidance, and their psychotherapy.

252. NIR, YEHUDAH. **The File of Documents — and Personal Attention** (Tik harishumim — v'hatipul ha'ishi). In: Tipu'ah V'ha'asharah B'vet Hasefer Ham'yuḥad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp.119—126.

Since a pupil at the special school is sometimes treated by several persons, the school keeps a personal file of each pupil, usually with five forms in it. Described in the article, these forms contain a psychological report, general information, the family background, an evaluation of studies, and details of treatment.

253. KADMI, HAVAH. **Adaptation of Special School Children to a Normal Social Life** (Histag'lut yaldei bet hasefer ham'yuḥad l'ḥayei ḥevrah t'kinim). In: Tipu'ah V'ha'asharah B'vet Hasefer Ham'yuḥad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp.127—129.

From the first day of his arrival at the special school, the pupil is helped by the teachers to accept his limitations. This is done by means of talks on the reason for his attending such a school, by discussions on the division of duties in society which enables each person to fulfill a function compatible with his abilities, and finally by pointing out to the pupil the topics in which he is better than other children in a normal school. Many pupils enjoy their studies in the special school, but require a further period until they are prepared to accept the fact of their limitations as far as the outside world, too, is concerned.

254. LESZYNSKY, HANNAH. **The Connection between Mental Retardation and the Thyroid Gland** (Hakesher bein pigur sikhli l'vein balutat hamagen). In: Tipu'ah V'ha'asharah B'vet Hasefer Ham'yuḥad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp.131—136.

A specialist in endocrinology, the author describes the physical and mental defects of children whose thyroid does not function properly, and adds that she is at present engaged in research on the effects of giving a daily dose of hormones to such children. Individual cases in which this was tried in the past showed favorable results.

255. KATZ, DALIAH, and FEUERSTEIN, REUVEN. Ways of Evaluating the Changeability and Enrichment of Children Operating at a Low Level (D'rakhim l'ha'arakhat kosher hishtanutam ul'ha'asharatam shel y'ladim hapo'alim b'ramah n'mukhah). In: Tipu'ah V'ha'asharah B'vet Hasefer Ham'yuhad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp. 137—141.

What causes what? Are low results in the psychometric tests responsible for poor learning achievements, or vice versa? It is also a fact that most pupils regarded as backward belong to the oriental communities. Is there not some diagnostic inaccuracy here? In an attempt to clarify this issue an LPAD (Learning Potential Assessment Device) system of tests was set up, whereby not contents are tested but the pupil's ability to change. Forty children of the Ben Yehudah School were examined before and after the summer vacation, and it was found that the vacation had not led to a decrease in their achievements. It was also found that the children are capable of doing some sub-tests (such as a Matrix test) which the authors had stated were unsuitable for retarded children. It seems, therefore, that the backwardness of many pupils is mainly due to environmental factors. Accordingly a second stage was introduced in which grades 7 were given a lengthy course entitled "instrumental enrichment." In it the pupils were asked to acquire thinking strategies unusual in special education. The course seems to be producing favorable results.

256. HARTMAN, VARDAAH. *The Child with Brain Damage* (Syndrome of Characteristic Features) (Hayeled ba'al p'gi'ah mohit (sindrom shel tofa'ot ofyaniyot)). In: Tipu'ah V'ha'asharah B'vet Hasefer Ham'yuhad (ed. Yehudah Nir). Published by the Eliezer ben Yehudah School, Jerusalem. 1971. pp. 142—146.

A seminar work based on sources and on observations in the school, the article describes 18 symptoms and discusses the etiology of the phenomenon.

ADMINISTRATION OF EDUCATIONAL SYSTEM

Examinations

257. [NEBENZAHL, I. E.] Examination Arrangements (Sidrei b'hinot). In: Report of the State Comptroller, No. 21, relating to 1970 and to the 1969/70 Financial Year Accounts — the Ministry of Education. Published by the State Comptroller, Jerusalem. 1971. pp. 297—305.

The report deals with the work of the Ministry of Education's Examination Department, which is annually responsible for tens of thousands of examinees who, at the end of the various streams of secondary education and of teacher training, are examined by

means of more than 700 questionnaires. All stages of the work are covered by the report: the preparation and holding of the examinations, the correction of the papers, and the dispatch of the results (or the diplomas) to the examinees. The report states that recent years have witnessed an improvement in the Department's working methods, due in part to the mechanization of some of the operations. There is, however, room for improvement in each of the stages.

Teaching Media, Care and Development

258. Prize Competition — The Care and Development of Science Teaching Media (Taḥarut p'rasim — tipu'aḥ emtz'ei hora'ah b'mada'ei hateva). Circular of the Director-General of the Ministry of Education and Culture, 5732, No. 3, Para. 47. November 1, 1971. pp. 10–11.

During the present school year there is to be a competition in the educational regions on the care and development of science teaching media in elementary schools. Points will be awarded in the following six categories: the organization and storing of the equipment; construction (do-it-yourself) of apparatus; their proper use; collections and exhibitions; fauna and flora corner; pupil participation.

THE TEACHING OF VARIOUS SUBJECTS

Arithmetic

259. GOITEN, DEVORAH. **Between Theory and Practice** (Bein hate'oryah lama'aseh). In: Hed Haḥinukh, Vol. 46, No. 10. November 18, 1971. p. 9.

Several methods are used in the teaching of arithmetic in the lower grades. A pupil who transfers from one school to another (or comes from abroad) needs private lessons to be able to follow the method used in the class. If the teacher is absent or leaves the school, it is difficult to find another who uses the same method. In view of the fact that our school population moves to a comparatively large extent from one place to another, is there any sense in using numerous methods in the teaching of arithmetic?

Literature

260. **Leah Goldberg: Teacher's Manual** (Leah Goldberg: madrikh lamoreh). Published by the Ministry of Education and Culture, The Pedagogic Secretariat, Jerusalem [May 1971]. 116 pp.

Published some fifteen months after the death of the poetess Leah Goldberg, the manual is intended for elementary and intermediate division teachers. At the beginning and end are literary reviews of

her poems and prose for children, while the main section comprises ten didactic suggestions for teaching seven of her poems (for two of them more than one such suggestion is given).

261. Popularizing Good Books at a Reduced Price (Hafatzat hasefer hatov bim'hir muzal). Circular of the Director-General of the Ministry of Education and Culture. Special Circular (Mimeographed), No. 1. November 5, 1971. 1 p.

During the two years that have gone by since a project was launched in 1969/70 to encourage culturally disadvantaged children to buy books for their personal libraries, 40,560 copies of seven books have been bought. These are sold at a considerable reduction (for example, one usually priced at IL. 6.00 is sold at a school for the culturally disadvantaged for IL. 1.65 and in regular schools at IL 2.65). Schools, too, have acquired these books for combined class reading. The reduction has been made possible by a special fund set up jointly by the Ministry of Education and Culture and the Bet Hanasi Fund. In the present circular three new books are recommended. (Circular No. 2, which is attached to No. 1, mentions that the project has been extended this year to kindergarten children and recommends the first book available for purchase by them).

Nature

262. HADAR, Y. Nature Reserves (Sh'murot teva). In: Hed Haḥinukh, Vol. 46, No. 10. November 18, 1971. p. 9.

It is generally agreed that there is no better way of studying nature than in the midst of nature itself. But teachers prefer to forgo this advantage, since it involves taking the children a long distance from school and making all the necessary arrangements for such an outing. Having decided to restore two small nature reserves within the area of its jurisdiction, the Ramat Gan municipality is getting pupils to cooperate in their restoration and maintenance. This will provide an opportunity not only of studying nature in situ, but also of fostering a healthy local patriotism.

Physical Education

263. Physical Fitness Activities for the Twelfth Grades (P'ulot kosher gufani l'khitot yod-bet). Circular of the Director-General of the Ministry of Education and Culture, 5731, No. 6, Para. 109. February 1, 1971. p. 13.

Because of the matriculation examinations, schools tend to forgo physical education lessons in grade 12, and consequently when these pupils join the army, they experience considerable difficulties in adapting themselves to the new conditions. Schools are therefore

requested to continue these lessons throughout the final school year.

ISRAEL—DIASPORA JEWISH EDUCATION

264. ELEFANT, WILLIAM L. Taryag Mitzvot and Jewish Education
Jerusalem. August 1971. 3 pp.

A research proposal on "Taryag Mitzvot* and Jewish Education," suggested by the reserarcher's SuSyology-ISRA** system, and making possible "a major and thorough analysis, comparison, and synthesis of the vast amount of Taryag Data which has come down to us through the ages." The purpose of the research, and its scientific and technological significance for Israel and Diaspora education are highlighted herein. A proposed outline is also furnished.

* The 613 precepts of Judaism.

** See abstracts under author's name, in 1970 series, of Israel Education Abstracts.

SPECIAL SECTION
on
The Independent Educational System
of the Agudat Yisrael
(1944* — 1969)

* Data of earliest abstract in this special section.

INTRODUCTION

In Vol. 4, No. 2 of this series a Special Section was devoted to modern religious education in Israel, in the Introduction to which we stated: "The protagonists of this system (i. e., modern religious education) are under pressure from two sides - from those who espouse only tradition and from those who advocate only modernity." In a footnote we added: "To these two opposing camps we propose to devote Special Sections at a future date." The present Section is a partial fulfillment of this intention.

The title of this introduction calls for some explanation. a) The system of education under discussion is referred to as independent since its schools, although recognized by the government, are nonofficial educational institutions (for a fuller explanation of these terms see abstracts Nos. 286 and 287). b) Agudat Yisrael is a party which, founded in 1912 in Katowice, Poland, sought to give organizational form to the orthodox circles which were opposed to the growing intrusion of secularism in Jewish life. Up to a certain stage the party, because of the secular majority in the Zionist movement, vigorously opposed all the activities of that movement, an opposition which did not however detract from its conception of Eretz Israel as the Holy Land and as the natural and historic home of the Jewish people. For like every religious Jew, the adherents of the Agudat Yisrael have always cherished the hope of the messianic restoration of the Jewish people to Eretz Israel. Between the Zionist movement and the Agudat Yisrael a *modus vivendi* was established with Hitler's rise to power.

Under the British rule of Eretz Yisrael, the Agudat Yisrael sought official recognition of its schools, established in the country as early as at the beginning of the century. No abstracts in the present collection refer to this period, however, for we have chosen to limit this Special Section to the period following the establishment of the State.

In describing modern religious education we noted that it is "an educational system in which there is sociologically a conflict between two forces, the traditional and the modern." This conflict not only exists but assumes a more acute form in the Agudat Yisrael's independent educational system. This is evident, for example, in the need, found among many writers, to controvert and even refute the philosophy of general modern education. The acute form assumed by this conflict is due to two factors: on the one hand, at least organizationally the Agudat Yisrael's schools resemble the modern state-religious ones, while on the other, the law permits the establishment of traditional schools, such as existed in earlier generations (see footnote to abstract No. 286). Teachers of the independent educational system apparently see themselves obliged to justify their approach in the eyes of the ultra-orthodox education, and hence tend to emphasize the differences between themselves and modern education in general and modern religious education in particular.

Yet two facts referred to in the abstract dealing with the journal "Niv Hamoreh" should be stressed here. a) A few secular educationists played an active role in the journal. b) Some religious contributors to "Niv Hamoreh" have also contributed articles to "Bis'deh Hemed," the journal of modern religious education. In the present collection the abstracts of these writers have been marked with the symbol "O" in front of the abstract number. In most of them the characteristic trend seems to be an attempt not to reject the modern philosophy of education but to incorporate it, as far as possible, in the independent educational system.

1. THE ECOLOGY OF RELIGIOUS EDUCATION

A. Historical

1. The Pre-State Period

265. SORSKY, AARON. *The History of Torah Education in Modern Times. Chapter 7: The Struggles of the Orthodox Education Movement in Eretz Israel* (Tol'dot haḥinukh hatorati bat'kufah haḥadashah. Perek 7: Ma'avkei haḥinukh haḥaredi b'Eretz Yisrael). Published by Or Haḥayim, 1967, Bnei Brak. pp.218-277.

The last of the ten sections of the chapter describes the independent educational system, the first nine sections being devoted to an account of its prehistory. a) The efforts of missionary schools and of schools of the maskilim ("enlightened"), the nonreligious Jews. b) The beginnings of the organization of Torah education institutions. c) The boycott of the first secular school in Jerusalem. d) Further initiatives. e) The battle against secular education. f) Further struggles. g) The network of modern religious schools in agricultural settlements, first established at the beginning of the 20th century and maintained by Jewish religious philanthropic organizations in Germany. h) Zionism and orthodox education. i) The Agudat Yisrael educational system under the British (the struggle for the recognition of its schools).

Upon the establishment of the State, four educational streams were approved, three of which had existed in the pre-State Jewish community; the fourth stream was that of the Agudat Yisrael, whose schools did not wish to be included in the reform embodied in the State Education Law, 5713-1953 (see abstract No.286), since this would have meant their being merged in the religious stream, which they regarded as insufficiently orthodox. They therefore took advantage of the legal opportunities described in abstracts Nos. 286 and 287.

266. LANDAU, BETZALEL. *Sarah Shnirer and Her Historic Work* (Sarah Shnirer umifalah haistori). In: Niv Hamoreh, No.5. March 1960. pp.6-7.

When secular Jewish schools spread in eastern Europe, orthodox Jewish parents refused to send their daughters to them, preferring to enrol them in government schools. The advantage that the latter did not teach the secular approach to Judaism was, however, offset by the total lack of instruction in the Jewish religion. Accordingly a movement of orthodox Jewish girls' schools, founded by Sarah Shnirer, was established in Poland forty years ago. Today there are schools of this type in most Jewish communities in the world, while in Israel they are an organic part of the Agudat Yisrael's independent educational system. Even the rabbis who

upheld the slogan "Anything new is prohibited by the Torah"* have welcomed the innovation.

2. *Since the Establishment of the State*

267. AVI-CHEN, P. *Toward a Self-Examination* (L'heshbon hanefesh). In: Niv Hamoreh, No. 1. July 1958. pp. 4, 14.

At present some 20,000 pupils attend schools falling under the independent educational system, the transfer from the official to this unofficial framework having been attended by fears, which have proved groundless, of the system's imminent collapse. Nevertheless the prevailing situation calls for investigation. Between 1949 and 1953 the number of pupils in the independent educational system more than trebled, as against only a twofold increase in the state-religious trend. Yet from 1954 to 1958 (since the independent educational system was granted unofficial status) the respective increases have been 15% and 100%, a reverse trend which, the writer contends, should provoke some thought.

268. EVEN-CHEN, Y. *Toward a Self-Examination* (L'heshbon hanefesh). In: Niv Hamoreh, No. 2. March 1959. p. 6.

Since in recent years immigrants to Israel have come from countries the majority of whose Jewish population is religious, the gradual increase in the number of pupils attending schools of the independent educational system is surprising. The situation can be rectified: a) by reintroducing the arrangement whereby volunteers, during the early years after the creation of the State, spread the idea of an independent educational system and established a nucleus of supporters in each settlement; b) by calling on the government to subsidize the schools in full and not merely up to 75% as at present.

B. *Halakhic*

269. MUNK, MEIR. *The Secret of a Smile* (Sodo shel huyukh). In: Niv Hamoreh, No. 2. March 1959. p. 11.

According to Jewish religious law (halakhah), the maximum number of pupils in a class should be 25; if there are between 26 and 40, the teacher should be given an assistant. Yet the law in our Holy Land stipulates 25 not as a maximum but as a minimum, thereby preventing personal contact between the teacher and the class. Whereas in the literature of the sages we find references to "my

* The halakhah lays down that it is not permitted to eat the new produce of the year before Nisan 16. Hence the statement "Anything new is prohibited by the Torah." Interpreted in its widest sense, this became the slogan of ultra-orthodox Jewish circles in their war against all kinds of innovations and reforms.

teacher," the expression customarily used today is "our teacher." A smile can help to solve this problem of personal contact in a large class. Instead of scolding or glaring at pupils, the teacher should smile frequently. By either of these means a pupil's attention can be brought back to the classwork, except that by a smile a personal contact is also established.

270. GROZOWSKY, REFAEL REUVEN. *A Lesson in the Laws (Halakhot) of Education (Shi'ur b'hilkhoh hinukh)*. In: Niv Hamoreh, No. 3. September 1959. pp. 4 - 5.

There is a principle in Jewish religious law (halakhah) that even a great scholar in the Torah, when faced with solving practical problems, has to consult someone more learned than himself. Education too falls within the sphere of the halakhah, yet a heavier responsibility is imposed on the teacher, and the need for him to seek guidance from leading halakhic scholars is all the more imperative by reason of the fact that only a small number of halakhot relating to education is to be found in halakhic collections. The writer quotes some of these halakhot. a) A cane may not be used for punishing a pupil. b) The teaching of children is regarded as the highest degree of holiness (higher even than the studies of leading scholars in the Torah). c) Teachers and books should be chosen on the basis of one criterion: the extent of their "fear of Heaven." d) The soul of each and every pupil participated in the revelation at Mt. Sinai, and the teacher's main task is to awaken the memory of that revelation in the pupil's soul.

271. ZOLTI, BETZALEL. *A Responsum Relating to the Laws of Education (Sh'elah ut'shuvah b'hilkhoh hinukh)*. In: Niv Hamoreh, No. 4. December 1959. pp. 4, 7.

The writer was asked to interpret the halakhic obligation of educating a child in the observance of the commandments of the Torah. Is it sufficient if the child keeps the commandments partially, in one form or other, or has he to observe them in their entirety? Basing himself on quotations from earlier authorities, the writer comes to the conclusion that the commandments are to be observed by the child in full, with one exception - fasting on the Day of Atonement, when the child is trained to fast only part of the day.

272. KITOV, ELIYAHU. *On the Curriculum (A Lecture Given to the Pedagogic Council of the Agudat Yisrael Teachers' Association) (Al tokhnit halimudim (hartza'ah bamo'atzah hapedagogit shel histadrut morei Agudat Yisrael))*. In: Niv Hamoreh, No. 37. February 1967. pp. 4 - 5.

Our principal duty is to teach the Bible, the Mishnah, and the Talmud.* An early Mishnah lays down that the Bible should be taught from the age of 5 to 10, the Mishnah from 10 to 15, and the Talmud from 15 onward. This process was curtailed in European countries where the pupil, after being given a taste of the first two stages, began at a youthful age to study the Talmud. In the independent educational system this is also the accepted procedure, even though many of its pupils are from families which came from Moslem countries, where the mishnaic order was followed. Severely criticizing the European arrangement, the writer calls for a return to the gradual stage-by-stage progress recommended by the early Mishnah.

C. Ideational

273. GREENBERG, YITZHAK. *Our Duty as Educators* (Hovatenu kim'han'khim). In: Niv Hamoreh, No. 1. July 1958. pp. 5, 9.

It is the generally accepted view that actions are the consequence of a cognitive ideology. The sages however maintained the opposite: an ideology is fashioned as a consequence of actions. Hence it is the educator's duty to inculcate the observance of the religious commandments, this being attainable, among other things, by personal example. There were times when teachers enjoyed so great a prestige that the child knew of it even before entering school. An effort must be made to restore this situation.**

274. MARKEWITZ, YITZHAK. *The Duty to Undergo Training and to Pursue Advanced Studies* (Hovat hahakhsharah v'hahishtalmut). In: Niv Hamoreh, No. 1. July 1958. p. 8.

While man cannot, according to Jewish thought, attain perfection during his lifetime, he is not thereby absolved from the need to strive after it. This is especially true of the educator, who should aim at higher standards as regards subject matter and methods in studies both sacred (in which there is room for new methods) and secular (in which teachers who have concentrated mainly on sacred studies need to supplement their education). Four years later similar views were expressed by Yosef Rosenberg in an article under the same title (see Niv Hamoreh, No. 13. October 1962. p. 5).

275. SHNIR, DAVID Y. *Integration of Diaspora Jews in Teaching* (Mizug galuyot bahora'ah). In: Niv Hamoreh, No. 1. July 1958. p. 12.

Every class has pupils from different diaspora countries. The stress that is laid on their integration means a warm appreciation

* The Mishnah is a kind of codex of laws (halakhot) embodying the disputes between the authorities while the Talmud is a concise record of the detailed discussions on the reasons and principles underlying the Mishnah.

** Reprinted from abstract No. 205, p. 60, Issue 2, Vol. 4, this series.

of each individual and group, not the abolition of each diaspora's self-esteem. At the very outset of our existence as a people we comprised twelve tribes, each with its own characteristics. Since it is impossible to accept the culture of each group in its entirety, incorporating as it does foreign elements, the teacher is faced with the difficulty of making the necessary selection and of giving to each group the honor due to it for its historic contribution to the culture of the nation as a whole.

276. GERSHUNI, A.A. Toward Fashioning a Religious World Outlook in Education (L'itzuv hashkafat olam datit bahinukh). In: Niv Hamoreh, No. 2. March 1959. pp. 5 - 6.

There were times when the child grew up in a wholly religious environment and hence its religious education presented no problem. Although the situation is different now, education has not paid enough attention to this change. It is necessary today to develop the pupil's religious ties both cognitively and emotionally. The latter aspect can be achieved by showing the pupil the ethical superiority attainable through religion. The cognitive aspect is more difficult. The history of the Jewish people is replete with discussions that took place among the nation's spiritual leaders. Some of them (like Maimonides) attached importance to the rationalization of the principles of religion; others saw a danger in exposing a young person to conflicting winds. The writer recommends a syncretical approach: not a complete but a careful exposure, directed and guided by the principle that the discoveries and achievements of science are the voice of God "breaking through" from amid His works.*

277. ELIYAHU, NAIM. Areas of Education (T'humei hinukh). In: Niv Hamoreh, No. 2. March 1959. p. 9; No. 3. September 1959. p. 9.

Some teachers devote a great deal of time to preparing their lessons, and also succeed in maintaining discipline in the classroom. Yet their work is a failure, a partial one in their own estimation and a considerable one in the judgment of others, who see that their pupils are sometimes unruly during both their lessons and those of other teachers, as well as in the school grounds, the street, the bus, and elsewhere. By contrast there are teachers who lay less stress on teaching and more on educating. Their classroom discipline is not so strict, but their pupils are not unruly, and their behavior outside the classroom is also more satisfactory. The writer clearly prefers the latter approach, and should it be argued that teachers have to teach and not to educate, the answer is that in order to educate there is no need to stop teaching, it is enough for the teacher, when teaching, to bear in mind the need to educate too, and now and then to devote some time to it, even at the expense of output.

* Reprinted from abstract No. 206, p. 60, Issue 2, Volume 4, this series.

278. MARKEWITZ, YITZHAK. The Original Education – the Pathway to Perfection (Haḥinukh ham'kori-haderekh lish'lemut). In: Niv Hamoreh, No.3. September 1959. pp.8, 14.

A person is not born with moral attributes, but is instead during the early period of his life ruled by instincts. It is impossible to control these instincts by studying the general sciences, but it is entirely possible to do so by studying the Torah and by keeping its commandments.

279. BREUER, MORDECAI. Authority and Freedom in Religious (Torah) Education (Marut v'herut baḥinukh hatorati). In: Niv Hamoreh, No.4. December 1959. pp.8-9; No.5. March 1960. pp.8-9.

The contemporary religious educator cannot ignore the fact that in the secular philosophy of life authority has been superseded by freedom, thereby creating a contradiction between the aim of education and the modern environment. On the basis of quotations from rabbinical literature the writer shows that the interplay between authority and freedom constitutes a principle of Judaism which, opposed as it is to absolute determinism, maintains that man is granted freedom of choice. For education the implications of this principle are: a) the educator has to develop in his pupils the freedom to choose the Divine good; b) both the educator and the pupils are under the authority of God, which demands that between them there shall exist a relation of equality and of mutual respect (and not one of authority); c) the curriculum represents the principle of authority, the pupil's absorptive capacity that of freedom.*

280. EDITORIAL. This Will Not Succeed (V'hi lotitzlah). In: Niv Hamoreh, No.21. February 1963. p.3.

Because of a difference of opinion among the members of the Hebrew Language Academy, the hallowed Hebrew spelling has been saved from a reform that would make it more phonetic, unequivocal, and functional. The teachers as a body say to the scholars: "You have exceeded your powers. The nation will not accept your proposals. Leave it alone!"

281. MARKOWITZ, YITZHAK. Education toward the Virtues (Ḥinukh l'tikun hamidot). In: Niv Hamoreh, No.21. February 1963. p.6.

With all its latest methods, modern pedagogics cannot claim to have succeeded in finding an effective means of curing man of his vices. As long as pedagogics fails to recognize the powerful educational force of the Torah and of the religious commandments (mitzvot), it remains ineffective in this area. The strength of the Torah and of the commandments lies in their assumption that the

* Reprinted from abstract No.204, p.59, Issue 2, Vol.4, this series.

point of departure has to be the habit of performing good actions. From this comes the discerning and correct outlook. The acquisition of knowledge does not in itself ensure that the knowledge will be translated into action. On the contrary, many rationalistic, atheistic views are merely rationalizations for habits.

282. GREENBERG, YITZHAK. **The Value of the Torah** (Erkah shel torah). In: Niv Hamoreh, No.23. June 1963. p.7.

Those who deal educationally with religion are faced with the question: Wherein lies the shortcoming in our present-day educational work? Why does it fail to achieve what was accomplished by former generations? This failure, so the writer maintains, is the consequence of regarding the Torah as an ordinary learning subject. The Torah is not mere knowledge which has to be acquired. It is a codex that has to be observed and whose study is of paramount value. We must direct our efforts toward attaining these two objectives.

283. ROSENBERG, YOSEF. **Teaching and Learning**. (Hora'ah ul'midah). In: Niv Hamoreh, No.24. July-August 1963. p.5.

Two years before the publication of this article, a book appeared in Israel which came to play a central role in the theory of secular education. According to it, teaching which does not lead to learning is defective, whereas learning without teaching is the ideal. In arguing against this the writer presents the views of the sages who also attached importance to learning without teaching, but only as an interim stage. Since the aim of Torah education is to influence the ethical conduct of the pupil, learning without teaching cannot possibly be the ideal. The personal example of the teacher is essential.

284. MUNK, MOSHEH. **The Force and Limits of Authoritative Education** (Kofu ug'vulotav shel ha'inukh hasamkhuti). In: Niv Hamoreh, No.39. January 1969. pp.7, 11; No.40. April 1969. pp.12-13.

Describing the paidocentric approach in modern education, the writer enumerates several of its principles: the child's right to freedom; the lack of moral justification in imposing values on the child; the ineffectiveness of coercion in education. This approach is opposed to the educational method of the Torah. Both reality and logical analysis reject the exaggerated claims of progressive and liberal education. Yet we should not ignore the fact that even the sages caution that there are limits to the traditional, coercive education. There is, for example, the story of a leading talmudic sage who bought inexpensive articles for his small son, so that the child could break them to his heart's content. There is also the admonition that a father may not hit his grown-up son. In view of

these limitations as also those recommended by modern psychology, the religious educator has the assurance that the values he imparts have a well-founded base and a source: God's Torah.

285. ORDENTLICH, YUVAL. **And When Your Son Asks You** (V'khi yishal'-kha bin'kha). In: Niv Hamoreh, No.40. April 1969. pp.10, 13.

From time to time our pupils ask us the reasons for the religious commandments (mitzvot) which the Torah enjoins us to observe. These questions are not prompted by heresy but by a desire to understand. Having no ready answer to everything, we are perplexed. A survey of our literature throughout the generations reveals that there are two approaches: the one that the Jew has to find a rational reason for every commandment, the other that it is prohibited to enquire. Although examples of the former approach are to be found in ancient literature, the writer contends that under existing circumstances we have to choose the latter way, for he believes that the reiterated answer, "So the Creator has commanded us," will lead to the desired results and end all doubts.

D. Legal

286. STANNER, RUTH (Translator). **State Education Law, 5713-1953.** In: *The Legal Basis of Education in Israel*. Published by the Ministry of Education and Culture, 1963, Jerusalem. pp.168-179.

The legal basis of the independent educational system is embodied in Section 11 (p.171) of the Law. According to it, the Minister may declare nonofficial institutions as recognized educational institutions. These institutions, such as those of the independent educational system, are obliged to follow the basic program in their curriculum, have to be under state supervision, and are entitled to government financial support. They differ from other private schools (non-recognized) mentioned in Section 5 of the Compulsory Education Act, 5709 - 1949 (pp.157-158), in that the pupils of the latter are exempted from compulsory education, on the sole condition that these schools shall be proclaimed as such* by the Minister.

287. STANNER, RUTH (Translator). **State Education Law, 5713-1953. Regulations Concerning Recognized Educational Institutions.** In: *The Legal Basis of Education in Israel*. Published by the Ministry of Education and Culture, 1963, Jerusalem. pp.209-215.

The regulations apply to the following subjects: a) The conditions which an institution has to fulfill before it can be declared a recognized educational institution (such as, that it implements the

* Ultra-orthodox religious educational institutions base their practice (i. e., of the Curriculum Consisting only of Sacred Studies and the rudiments of the 3 R's) on this law.

basic program, and that the education of the principal and of the teachers is not below the standard approved by the Minister).

b) The duties of the principals and the teachers, the rights of supervision enjoyed by the Ministry, and the right of the Ministry to disqualify a principal, teacher, or any other employee.

c) The conditions under which a nonofficial, recognized institution can obtain government support, which shall not exceed 60% of the teachers' salaries, as approved by the Ministry. (These regulations were published in 1953. Ten years later the limitation of 60% was abolished, and instead the Minister was empowered to subsidize a recognized institution to whatever extent he deems fit. Accordingly the subsidy to the independent educational system was increased to 85%.) On p. 63 of the Hebrew work by the same author (Ruth Stanner, *Dinei H'inukh*. April 1966. Jerusalem. 354 pp. English title: *Education Laws*) some 50 proclamations are cited relating to nonofficial, recognized schools. The great majority of these proclamations (each of which applies to more than one school) refer to schools of the independent educational system.

E. Establishment

288. **The Financial Basis of the Independent Educational System** (Habasis hakaspi shel ha'inukh ha'atzma'i). In: *Ha'inukh Ha'atzma'i: S'kirot, Uvdot, Misparim*. Published by Merkaz Ha'inukh Ha'atzma'i [June, 1961], Jerusalem [pp. 4-5].

On its establishment, the independent educational system was officially recognized by the government, which undertook to finance 60% of its approved expenditure. The independent educational system, however, spends money on matters fundamental to it, such as the opening of non-coeducational classes also where the number of the children is small, additional lessons in sacred studies, and so on, although these are not recognized by the government, so that its original subsidy really amounted to less than 60%. In the course of time the government's subsidy increased to 67%, to 75%, and recently to 85%. In 1960/61 the independent educational system's monthly budget amounted to IL 280,000, of which the government financed IL 210,000 (i. e., only 75% of its budget).

289. ROSENBERG, YOSEF. **The Government Is Asked to Cover the Deficit** (Hamemshalah nitba'at l'khasot et hagera'on). In: *Niv Hamoreh*, No. 40. April 1969. pp. 5, 13.

Prior to the meeting of the National Council of the Agudat Yisrael Teachers' Association a press conference was held, the main points of which are given in the article. For 15 years, ever since the independent educational system was established, one professional problem has embittered the lives of its teachers — the chronic arrears of their salaries. The government finances 85% of the

expenditure of the independent educational system, which has difficulty in obtaining the remaining 15%, amounting at present to more than IL 2 m, with the accumulated deficit totaling IL 3.5 m. Among the subjects to be discussed by the National Council are: a) A proposal calling on the government to cover the accumulated deficit, even as it pays the larger deficits of higher institutes of learning, of other cultural institutions, and even of industrial and commercial undertakings; b) the reform in the structure of education and its implications for the independent educational system; c) the establishment of a spiritual-pedagogic council.

290. **Statistical Data on the Schools and Teaching Staff of the Independent Educational System in 1968/69** (N'tunim statistiyim al batei hasefer v'ov'dei hahora'ah shel ha'inukh ha'atzma'i bish'nat 5729). Published by the Ministry of Education and Culture, Elementary Educational Institutions Organization Department, Jerusalem. No. 2. April 1969. 18 pp.

Among the results of the census of the independent educational system's schools, taken annually by the Department responsible for publishing the booklet, are the following: a) As compared with the official elementary education, the percentage of the independent educational system's institutions increased from 7.8% in 1964/65 to 8.3% in 1968/69; during this period the percentage of pupils fluctuated between 6.1% and 6%. b) The average number of pupils per class dropped from 24.0 in 1964/65 to 22.3 in 1968/69. c) As compared to 1967/68, the number of institutions decreased by 5 and of pupils by 666, while the number of classes increased by 18. d) During the year under review 83.3% of the classes were regular ones, the remaining 16.7% having been ungraded classes (due to the shortage of pupils). e) During the year under review the number of pupils was 24,210 and of teachers 1,297, of whom 38.6% were unqualified.

291. **EDITORIAL. An End to the Segregation** (Ketz lahistag'rut). In: Niv Hamoreh, No. 21. February 1963. p. 3.

Whereas "a thirst to hear the word of God" has appeared in various places in Israel, there are no teachers who will volunteer to teach in the far north or south. The qualified teachers prefer to remain in the center of the country, where they live in orthodox religious suburbs and have the secure feeling of being in a fortress. But a fortress without a periphery cannot, the writer warns, hold out for long.

F. Pedagogical

1. Classroom Interactions

O 292. BREUER, ELIEZER. **On Problems of Class Discipline** (Al k'shayei hamishma'at bakitah). In: Niv Hamoreh, No. 1. July 1958. pp. 10-11, 16.

Numerous teachers are faced with the problem of maintaining discipline in class, but many of them are ashamed to admit it. The author deals with two sets of factors which conduce to the problem: a) those external to the teacher, such as the size of the class, and b) those dependent on the teacher, such as a democratic or authoritarian attitude, the structure of the lesson, etc. Whereas the yeshivah can forgo the democratic approach since its teachers are charismatic personalities, in the elementary school such an attitude is doomed to failure. Basing himself on various psychological theories, the author advocates the democratic approach, which is in fact supported by statements of the sages.

293. WEISS, BINYAMIN ZEEV. **The Teacher's Personality as an Educational Factor** (Ishiyuto shel hamoreh k'gorem hinukhi). In: Niv Hamoreh, No.2. March 1959. p.8.

The teacher has sometimes to compete with the influence of the home and of the social environment, and to succeed in this he is obliged to be exemplary in his conduct. It is a mistake to think that children do not notice behavior which falls short of this standard. The writer gives several concrete examples of how a teacher should conduct himself: he should start the lesson punctually, and make the maximum use of the time allotted to it, he should speak politely and correctly, and be neat in his appearance (the writer quotes the statement of the sages: "A scholar who has a stain on his garment is deserving of death").

294. GREENBERG, YITZHAK. **Reward and Punishment as Educational Factors** (Hap'ras v'ha'onesh k'gor'mim hinukhiyim). In: Niv Hamoreh, No.3. September 1959. p.5.

In modern education corporal punishment is viewed in an unfavorable light and has been replaced by a system of pampering the pupil. Yet the sages understood biblical literature as favoring corporal punishment. Our teachers should not feel ashamed, as they do, of this, for the sages' understanding of the child's soul is deeper than that of the moderns. There are situations where the teacher has no alternative but to inflict corporal punishment, nor does he need to feel disconcerted at it. He has only to learn when to employ it, and when to use the other aid, the reward. The sages have said that the adult's relation to the Creator has to be free from the expectation of receiving a reward. However as an educational aid a reward and the expectation of it are permitted.

- O 295. BREUER, ELIEZER. **Homework** (Shi'urei bayit). In: Niv Hamoreh, No.3. September 1959. p.11.

Homework is frequently the cause of friction between pupils and teachers (if the instructions are given during the recess, which

is thus "stolen" from the pupils), between pupils and parents (if the children refuse to do their homework of their own free will), and between teachers and parents (when the one side blames the other). The writer contends that while homework should not be abandoned, care should be taken to see that any disadvantages are outweighed by the advantages. Accordingly the instructions should be given during and not at the end of the lesson, and the pupils should have the opportunity of asking questions if something is not clear. Such too are the views of R. Mandelberg expressed in an article entitled "On the Problem of Homework" (Liv'ayat shi'urei bayit, Niv Hamoreh, No.33. June 1965. p.7).

- O 296. BREUER, ELIEZER. **Punishment in School** (Ha'onesh b'vet hasefer). In: Niv Hamoreh, No.5. March 1960. pp. 10-11.

Opposed to the attitude which justifies corporal punishment (see abstract No. 294 in this issue), the writer deals with the question in the context of the wider pattern of relations established by the teacher between himself and his pupils. The writer's contention is that the teacher who is hated ceases to have any influence on the children; that for controlling the class the teacher has at his disposal many alternatives (enumerated by the writer) to corporal punishment. As for the biblical quotations supporting corporal punishment, these apply only to the child's own parents, but what they may find necessary is forbidden to a teacher. Against such quotations the writer cites opposing statements, as, for example, the verse: "Thou shalt not put a stumbling-block before the blind" (Lev. 19:14), which the sages also interpreted as forbidding a father to hit his grown-up son.

297. GREENBERG, YITZHAK. **On Encouraging Effort in the Torah** (L'idud ha'amelut batorah). In: Niv Hamoreh, No.20. December 1962. p.4.

Modern teaching methods require that schooling be made easier for the pupils by introducing such arrangements for studying as allow them a considerable amount of free time. In contrast to this, the sages teach (and this is put into practice and confirmed by the great yeshivot) that the method to be adopted is one which demands a spiritual effort on the part of the pupil; for they consider that whoever studies without making such an effort has failed to grasp the importance of studying, which has a twofold significance: a) To study the sacred writings is a religious commandment (mitzvah), and b) the effort required to comprehend and memorize the material trains the mind for yet greater efforts.

298. MANDELBERG, R. **The Grouping System Should Be Extended** (Turhav tokhnit hahakbatzah). In: Niv Hamoreh, No.30. October 1964. p.11.

Every school in Israel (both government and subsidized) has enthusiastically introduced the grouping system, whereby the pupils of grades 6-8 are grouped for Hebrew, arithmetic, and English according to homogeneous levels of ability, while for the other subjects they continue to attend heterogeneous classes. In the religious schools this arrangement should also apply to sacred studies or at least to Talmud, for in these subjects there are considerable differences between the various levels of ability.

2. *Teaching of Subjects*

a. *Arithmetic*

299. TAREL, H. **Problems and Exercises in Teaching Arithmetic** (Hab'ayot v'hatargilim b'hora'at haḥeshbon). In: Niv Hamoreh, No. 2. March 1959. pp. 10 – 11.

Although the advantages of arithmetic are obvious to everyone, many shun the subject, due, so the writer maintains, to the tendency of textbooks to present problems that are remote from reality. By taking advantage of every available opportunity in daily life to teach arithmetic, the teacher can improve the situation. As an example the writer describes how he taught his class percentages when it undertook to record (for an inter-class competition) the proportion of pupils' lateness in the various grades. Finally he gives a number of subjects in religious law (halakhah) and customs which could be used as a means of teaching arithmetic practically.

b. *Bible*

O 300. MUNK, MOSHEH. **Teaching the Bible with an Educational Orientation** (Hora'at hatanakh bim'gamah ḥinukhit). In: Niv Hamoreh, No. 36. November 1966. pp. 6 – 7.

We should stop regarding the Bible as a subject in which achievements are judged by the number of chapters learnt but instead consider it an opportunity for moulding the child's character. There are chapters whose "ideological" contents are clear, but the writer gives the example of four chapters from the so-called "historical" books in the Bible (such as the Book of Judges) to show that these books are not historical and that the teacher can use the stories in them for educational purposes.

c. *Dinim (Religious Laws)*

301. WEISS, SHRAGA. **On Teaching Religious Laws** (L'hora'at dinim). In: Niv Hamoreh, No. 35. May 1966. pp. 6 – 7.

The one or two half-lessons a week assigned to this subject are cheerfully used for other purposes, the reason being that the material is considered dry by both teachers and pupils. The writer, a school supervisor, calls on the teacher to put life into the subject a) by making a suitable selection from the accepted book of *dinim* (religious laws) and b) by amplifying what is written in that dry text by tracing in the Bible and in the writings of the sages the sources of the *dinim* and by finding in relevant books the reasons for them.

d. History

302. MARKEWITZ, YITZHAK. *The Educational Aim in the Teaching of History* (*Hamatarah haḥinukhit b'hora'at hahistoryah*). In: *Niv Hamoreh*, No. 4. December 1959. pp. 9–10.

Our aim in teaching Jewish history in school is to impart to the pupil historical knowledge together with the original Jewish world outlook that there is a Lord of history, namely, God. The writer illustrates this outlook by several examples taken from the Bible, as well as from the Second Temple and subsequent periods.

e. Language

303. MARKEWITZ, YITZHAK. *On Teaching Essays in Schools* (*L'hora'at haḥibur b'vet hasefer*). In: *Niv Hamoreh*, No. 2. March 1959. pp. 8–9.

Since teachers regard the essay as one of the most difficult subjects both for themselves and for the pupils, the writer suggests that they study books dealing with the problem, and also pay attention to the following points: a) It is wrong for teachers to attach importance (as many do) to the florid style and to belittle an essay not written in such a style. b) Teachers who give instruction in the subject should themselves write and have a feeling for essays. c) The subject of the essay should be attractive. d) An abstract is not an essay, each form having its own particular technique. e) The Bible and religious life provide a wide background for essays, and pupils should be shown how to draw on them.

f. Literature

304. GERSHT, Y. L. *Some Ideas on the Education of the Torah-Faithful* (*Muskalot aḥadim b'ḥinukh hane'eman latorah*) In: *Niv Hamoreh*, No. 4, December 1959. pp. 6, 13.

Our educational aim is fixed. It is to instruct the child in the life of the Torah and in the fear of Heaven. By contrast, our educational media are flexible, as shown by statements of the sages that up to a certain period education was the concern of the father alone. The writer calls on the leading religious scholars not to be satisfied with educating adults but to come down to the problems of child education,

as several great religious scholars have done in earlier generations. An area which has been neglected in our education and which we must develop, so the writer maintains, is literature, the great influence of which on the soul of the child has been comprehended by the non-religious. (On the readers published by the writer, see abstract No. 313 in this issue.)

g. Prayer

305. MILLER, A. *Service of the Heart* (Ha'avodah shebalev). In: Niv Hamoreh, No. 3. September 1959. p. 6; No. 4. December 1959. p. 7; No. 7. September 1960. p. 6.

Prayer having been defined by the sages as "service of the heart," the writer deals at length with the question of how to ensure that prayer comes from the heart. Criticizing the situation prevailing in the schools, he suggests ways whereby the position can be improved, among his comments being the following: a) There are classes in which one child reads the prayers aloud, while all the others, for whom prayerbooks are not provided, listen quietly. b) In some lower grades the whole of the first lesson, which should be devoted to prayer, is in fact used for learning how to read, so that the children do not recite even the minimum prayers laid down in the halakhah. c) The schools which have a period for prayers before the regular lessons are to be commended.

h. Reading

306. ZAYEVSKI, YITZHAK. *Reading Aloud in Our Schools* (Hak'ri'ah hakolit b'vet sifreinu). In: Niv Hamoreh, No. 1. July 1958. p. 9.

Recently the higher grades have begun to show a preference for silent reading rather than for reading aloud. We should not give up the latter even in the higher grades, since not only prayer but also, as stressed by the sages, the study of the *Torah* has to be done aloud.

i. Talmud

307. GERSHUNI, A. A. *On Teaching the Talmud* (L'hora'at hatalmud). In: Niv Hamoreh, No. 5. March 1960. pp. 5, 13.

One of the most important subjects in our educational system as well as the most difficult to teach, the Talmud is not constructed for the convenience of the beginner in that it does not start with definitions, does not progress step by step, and does not consist of closed units. All these shortcomings have to be made up by the teacher before the text is read. Since the units are not closed ones, the teacher has to summarize them. He should also make a proper selection of the information he intends to impart to the children.

308. KATZEV, PESAH. *Studying the Talmud* (Limud hatalmud).
In: Niv Hamoreh, No. 3. September 1959. pp. 7, 13.

Since the study of the Talmud has no material aim for us (once the pupils know a certain number of lessons or halakhot) but rather the formal one of moulding a truly Jewish soul, it is essential that its study differ from that of all other elementary school subjects. It is unfortunate that sometimes teachers who have not studied in higher yeshivot teach the Talmud, for only one who has had such a talmudic education can really influence the pupils and succeed in teaching the subject, which demands a comprehensive and profound exposition of the topic under discussion. It is just such a treatment of a talmudic lesson, rather than a superficial one, which is calculated to interest the pupils. Even the explanation of new words can be postponed until the topic has been fully elucidated; this was indeed the method used by Rashi, the greatest commentator on the Talmud.

309. *National Examinations in Gemara* (Hab'hinot ha'artziyot big'mara).
In: Ha'inukh Ha'atzma'i: S'kirot, Uvdot, Misparim. Published by Merkaz Ha'inukh Ha'atzma'i [June 1961], Jerusalem [p. 3].

Since 1960 country-wide examinations in Talmud, attended by impressive ceremonies, have been held at the end of winter, the aim being to stimulate maximum interest in the subject. On a fixed day a written examination, consisting of a questionnaire drawn up by a national committee, takes place in every grade 8 of the independent educational system. In addition to this, the pupils attend regional gatherings, at which rabbis and leading talmudic scholars examine them orally.

3. Textbooks

a. In General

310. ROSENBERG, YOSEF. *On the Problem of Textbooks* (Liv'ayat sifrei limud). In: Niv Hamoreh, No. 27. February 1964. p. 5.

Several textbooks are singularly compatible with the spirit of the independent educational system, but these do not cover subjects. Even for religiously neutral subjects we require books written by people learned in the Torah who would take both examples and exercises from the world of Jewish life. Although the few authors who have so far written such textbooks unfortunately feel that their work is neither needed nor appreciated, ways and means should be found to enable them to devote themselves exclusively to writing the necessary material.

b. Grammar

311. ZAYEVSKI, YITZHAK. *I Am Learning Grammar (For the Fourth School Year)* (Ani lomed dikduk (lish'nat halimudim har'vi'it)). Published by the Yeshurun Publishing Company [1962], Jerusalem. 93 pp.

The Introduction to the textbook states that, on the advice of leading rabbinical scholars, a distinction has been made between the examples and the exercises in that the former, unlike the latter, include numerous biblical quotations. The samples may therefore not be copied by the pupils, since their exercise books are ultimately liable to be thrown into the garbage bin, which is not the way to treat verses from the Bible. In the exercises there is, on the other hand, a conspicuous tendency to familiarize the child with the life of the Torah and of the religious commandments.

c. History (Jewish)

312. AUERBACH, MOSHEH. * *The History of the Jewish People* (Tol'dot am Yisrael). Published by Hamerkaz L'sifrut Haredit b'Eretz Yisrael, 1947-1952, Jerusalem. 3 books.

Of the three books only the second and third have introductions (short). In the former the author describes the structure of the book, points out that he refers to the history of other peoples only in so far as this may be necessary for a comprehension of Jewish history, and adds that while he has not frequently mentioned God's name in his book, he is nevertheless sure that the pupils will apprehend from his account the working of Divine Providence in history. In the introduction to the third book, which deals with modern times, the author states that here he has been more explicit in his criticism of some contemporary manifestations.

d. Language (Hebrew)

313. SHMULOVITZ, R., and GERSHT, Y.L. *The Hebrew Language* (L'shon ever). Parts 1-2. Published by Masorah, Lodz, Poland [1934]. Part 3 (Written by Y.L. Gersht only). Published by "Bet Yaakov" Women Teachers' Seminary, Brooklyn, New York [1944].

(This textbook is an example of the work of similar educational institutions in the diaspora.) Of the three parts comprising the textbook, which uses the analytical-synthetical method, the first is a primer for learning the elements of reading and of writing Hebrew. From the first lesson the child is taught the cursive script. The authors point out that there were times when such a book was superfluous, since the Jewish child learnt Hebrew incidentally in the

* In 1909 Mosheh Auerbach founded a network of orthodox schools in the new agricultural settlements established in Eretz Yisrael (see also abstract No. 265).

course of his sacred studies. As it has now become necessary to make Hebrew a special teaching subject, it is inconceivable that a religious school should use textbooks written for secular or semi-religious schools. In the second and third parts, the reading lessons, consisting largely of material dealing with Judaism and Jewish tradition, are combined with grammar lessons. In the introduction to part three, the author states that while most of the material (also in the reading lessons) was written by himself, the writings of other authors have been found worthy of inclusion. (In the book itself there is no mention of the names of such writers, some of whom may be secularists. See next abstract.)

e. Nature Study

314. KAHANA, TUVYAH. *Nature Study* (Y'di'at hateva). 4 volumes (for grades 5, 6, 7, and 8). Published by the Yeshurun Publishing Company, Jerusalem. 1960-1963.

While each volume (the first appeared in 1960, the fourth in 1963) has a separate introduction, all emphasize the same ideas: each book is based on the Ministry of Education and Culture's curriculum, and was written in consultation with leading rabbinical scholars. The aim of the teacher should be - as it is indeed of each book - to instill into the child's soul both a recognition that all nature is the work of the creator and a sense of wonder at the structure and beauty of nature. (These books are also used in some state-religious schools.)

II. FOR FURTHER REFERENCE

315. NIV HAMOREH - Bit'a'on Histadrut Morei Agudat Yisrael b'Eretz Israel. (Niv Hamoreh - Organ of the Agudat Yisrael Teachers' Association in Israel). Nos. 1-40. 1957-1969.

With the appearance of its 40th issue, in April 1969, the journal ceased publication, apparently owing to financial difficulties. It appeared 3-4 times a year, each issue consisting of 16 pages. A repeated editorial topic was the problem of arrears in salaries. Among the frequent contributors were two nonreligious education-ists, one of whom often included quotations from the sages in his articles. An almost regular feature was "The Nature Column," apparently intended for teachers with a limited knowledge of the subject. Of the many practical pedagogic suggestions made in the journal, only those which have some special aspect have been abstracted here.

INDEXES

Publications and Publishers Index

Author Index

PUBLICATIONS AND PUBLISHERS INDEX

- AL-ANBA (Arabic Daily), 7 Harikmah Street, Jerusalem.
- "BET YA'AKOV" Women Teacher's Seminary, Brooklyn, New York.
- BIS'DEH HEMED, Association of Religious Teachers in Israel, 166 Ibn Gabirol Street, Tel Aviv.
- ELIEZER BEN YEHUDAH SCHOOL, 11 Nahshon Street, Jerusalem.
- HAHINUKH, Israel Teacher's Union, 8 Ben Saruk Street, Tel Aviv (bi-monthly)
- HAHINUKH HA'ATZMA'I: Skiro, Uvdot, Misparim. Merkaz Hahinukh Ha'atzma'i, P. O. Box 6068, Jerusalem.
- HAHINUKH HAGUFANI, Wingate Institute Publications Department, near Netanya.
- HAMERKAZ L'SIFRUT HAREDET b'ERETZ YISRAEL, P. O. Box 6033, Jerusalem.
- HATZOFEH (Daily Newspaper), Tel Aviv.
- HED HAHINUKH (weekly), Israel Teacher's Union, 8 Ben Saruk Street, Tel Aviv.
- KIBBUTZ ARTZI EDUCATION DEPARTMENT (of Hashomer Hatza'ir) 4 Itamar Ben Avi Street, Tel Aviv.
- MA'ALOT, Elementary School Teacher's Association, 16a Hillel Street, Haifa.
- MA'ARIV (Afternoon Daily, Independent), 2 Karlebach Street, Tel Aviv.
- MIBIFNIM (Quarterly) Kibbutz Ham'uhad, P. O. Box 16040, Tel Aviv.
- MINISTRY OF EDUCATION AND CULTURE, Jerusalem.
- MINISTRY OF SOCIAL WELFARE, Jerusalem.
- MOZNAYIM, Journal of the Hebrew Writer's Association, P. O. Box 7098, Tel Aviv.
- NIV HAMOREH, Organ of the Agudat Yisrael Teacher's Association in Israel. P. O. Box 2886, Tel Aviv.
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- SADA AL-TARBIYA, Israel Teacher's Union, Arab Section, 8 Ben Saruk Street, Tel Aviv.
- STATE COMPTROLLER'S OFFICE, Jerusalem
- YESHURUN PUBLISHING COMPANY, Center for Religious Literature, P. O. Box 6033, Jerusalem.

AUTHOR INDEX*

- | | |
|---|--|
| ARNAN, Carmelah 242, 245, 250 | LAVI, Tzevi 209 |
| AUERBACH, Moseh 312 | LEHMAN-YEMINY, Miriam 246 |
| AVI-CHEN, P. 267 | LESZYNSKY, Hannah 254 |
| BANER, Noami 248 | LEVY, A. 237 |
| BAYADSI, Rasmi 233 | MANDELBERG, R. 298 |
| BEGSON, G. 237 | MARKEWITZ, Yitzhak 274, 278, 302, 303, 281 |
| BEN-NUR, Ilana 251 | MUNK, Meir 269 |
| BEN-PERETZ, Miriam 225 | MUNK, Mosheh 284, 300 |
| BEN-RUBI, Arzah 247 | MICHAELI, Uri 244 |
| BITZUR, Yehoshua 213 | MILLER, A. 305 |
| BREUER, Eliezer 292, 295, 296 | NATIV, N. 222 |
| BREUER, Mordecai 279 | NEBENZAHL, I. E. 212, 226, 231, 257 |
| COHEN, Yosef 247 | NIR, Yehudah 241, 249, 252 |
| DAGAN, Matityahu 229 | ORDENTLICH, Yuval 285 |
| ELEFANT, William L. 205, 206, 207, 210, 223, 224, 264 | RIMALT, E. S. 211 |
| ELIYAHU, Naim 277 | ROSENBERG, Yosef 283, 289, 310 |
| EVEN-CHEN, Y. 268 | SHARIF, Mohamed 234 |
| FEUERSTEIN, Reuven 255 | SHMULOVITZ, R. 313 |
| GREENBERG, Yitzhak 273, 282, 294, 297 | SHNIR, David Y. 275 |
| GERSHT, Y. L. 304, 313 | SHOR, Yitzhak 214, 219 |
| GERSHUNI, A. A. 276, 307 | SHVAYD, Eliezer 230 |
| GOITEIN, Devorah 259 | SMILANSKY, Yizhar 208 |
| GROZOWSKY, Refael Reuven 270 | SORSKY, Aaron 265 |
| HADAR, Y. 262 | STAHL, Avraham 229 |
| HARTMAN, Vardah 256 | STANNER, Ruth 286, 287 |
| HUZIK, Aryeh 220 | TAREL, H. 299 |
| ILSAR, Bennie 251 | WEISS, Binyamin Zeev 293 |
| KADMI, Havah 253 | WEISS, Shraga 301 |
| KAHANA, Tuvyah 314 | YOSEF, Mosheh 246 |
| KATZ, Daliah 255 | ZAMIR, Gilah 243 |
| KATZEV, Pesah 308 | ZAYEVSKI, Yitzhak 306, 311 |
| KITOV, Eliyahu 272 | ZOLTI, Betzalel 271 |
| LANDAU, Betzalel 266 | ZUCKERMAN-BARELI, Havah 228 |

* Numbers refer to abstracts.

CUMULATIVE INDEX OF TABLES OF CONTENTS DESCRIPTORS
OF VOLUME 6 (ISSUES 1-3) 1971

CUMULATIVE INDEX OF TABLES OF CONTENTS' DESCRIPTORS
OF VOLUME 6 (ISSUES 1 - 3) 1971

Note: Entries marked with an asterisk refer to Special Section

	Issue No.	Pages	Abstract Nos.
Abstract Reading Behavior	3	11	223
Abstracts, Germinal and Terminal	2	4	108
Abstracts, Israel Education	3	3	205
Academic (Administration of Educational System)	2	32	175
Academic and Vocational (Secondary Education)	2	14	132
Administrative (Administration of Educational System)	2	32	176
Adult Education	3	15	231
Agudat Yisrael, The Independent Educational System of. . .	3*	33 - 50	265-315
Aids, Incidence and Frequency (Technology)	2	23	153
Aims vs. Rules (Philosophical Foundations)	2	6	111-112
Aims vs. Slogans	3	4	208
Arab Education			
- in Israel	1	11	20-24
	2	24	156-161
	3	15 - 16	232-234
- in the Territories	1	13	25-26
	2	26	162-163
	3	16	235-236
Arithmetic	3	25	259
Arts (Plastic)	1	18	38
BA/MA Library, SuSy	3	3	206
Bible	2	36	186-187
Biology	1	18	39-40
	2	36	188-189
Boarding Schools	2	27	164-166
Breakthroughs in Education (SuSyological)	1	4	4
Candidate Selection (Higher Education)	1	6	10
Civil Defense	1	16	33
Collective Education, Ways In	1*	27 - 47	54-104
Compulsory Secondary Education	3	8	214
Concrete Reading Behavior	3	11	223
Convergent Thinking, Divergent vs. . .	3	4	209

Counsellor, The Educational (Elementary Education)	2	11	125
Crafts			
- General	1	19	41
- Technical	1	19	42
Culturally Disadvantaged, The	1	13	27
	2	28	167-168
	3	17	237
Culture and Education (Teacher Training)	2	22	152
Curricular (Kindergarten)	2	8	116-118
Curriculum Areas (see specific sections)			
Custodial (Administration of Educational System)	2	32	177
Data-Media Age, The Educational	2	4	108
	3	3	205-207
Data Processing	1	16	34
Data Production	2	4	108
	3	3	205-206
Delinquency, Juvenile	3	17	238
Developmental (Kindergarten)	2	9	119-121
Dialectics, SuSy	3	5	210b
Diaspora-Israel Jewish Education	3	27	264
Diaspora, Jewish Education in the. . .	1	23	52-53
Disadvantaged (see Culturally Disadvantaged)			
Divergent vs. Convergent Thinking	3	4	209
Domestic Science	1	20	43
Drugs	3	11	221
Ecological Education	3	12	225
Education and Culture (Teacher-Training)	2	22	152
Education Act, The (SuSyological)	1	4	2
Elective Course, The	3	10	220
Elementary Education	2	11-12	125-128
English	1	20	44-45
	2	37	190
Environmental (Kindergarten)	2	10	122-123
Examinations	3	24	257
Expenditures, National (Statistics)	2	3	105
Experiment, Programmed Instruction (Technology)	2	23	155
Family, The	2	29	169-170
Financial Procedures	1	17	35
Foreign Student Perceptions (Higher Education)	1	7	11
Foundations in General (see Administration of the Educational System)			
	1	16	32
Foundations of Education			
- Historical	2	5	109
- Philosophical	2	5-6	110-113
	3	4	208-209
- SuSyological	1	3-4	1-4
	2	7	114-115
	3	5	210
Germinal and Terminal Abstracts	2	4	108
Government, The Web of	3	7-10	211-219

Governmental (Kindergarten)	2	11	124
Guidance	2	19	144
Guidance and Supervision	1	10	18
Hebrew	1	21	46
Higher Education	1	6-7	10-11
	2	15-17	135-138
	3	11	222-223
Hinukh ha"Atzma'i (see Agudat Yisrael)			
History	1	21	47
	2	37	191
Holocaust	2	38	192
Immigrant Absorption	1	14	28
	2	29	171
Independent Educational System (Agudat Yisrael)	3*	33-50	265-315
In General (see Teaching of Various Subjects)	1	17	37
Integration, Educational (Supreme Court and. . .)	3	10	219
Interests and Trends (Secondary Education)	2	14	131
Intermediate Education	2	13	129-130
ISRA (In-depth and Interdisciplinary Reading (see SuSyology; Scientific Reading)	3	10	220
Israel - Diaspora Jewish Education	3	27	264
Israel Education Abstracts	3	3	205
Jewish Education in the Diaspora	2	43	204
- Today	1	23	53
- Yesterday	1	23	52
Jewish Education, Israel - Diaspora	3	27	264
Jewish Thought	1	22	48
Judicial	3	10	219
Juvenile Delinquency	3	17	238
Kaleidoscope, SuSyology	3	5	210
Kibbutzim, The	2	30	172-173
	3	18	239
Kibbutzim and Moshavim	1	14	29
Kindergarten	2	8-11	116-124
Language	2	38	193-194
Learning Situations, Taxonomy of	2	23	154
Learning Situation, The (Pedagogical Foundations)	2	20	146
Legislative	3	7-10	211-218
- higher education level	3	10	218
- intermediate level	3	7-8	211-213
- secondary level	3	8-9	214-217
Library, the SuSy BA/MA	3	3	206
Literature	1	22	49
	2	39	195-198
	3	25-26	260-261
Maimonides' Educational Theory	2	6	113
Mathematics	1	22	50
	2	41	199
Matriculation Exams (Secondary Education)	2	15	133-134
Measurement and Evaluation	1	10	19
	2	19	145

Media, Care and Development (Teaching)	3	25	258
Media Production	3	3	207
Mental Health	1	8	12
Military Education	3	18	240
Ministerial (Administration of Education)	2	33	178
Mitzvot (Precepts)	2	41	200-201
Mitzvot (Taryag)	3	27	264
Moral Education	2	17	139
Moshavim, Kibbutzim and	1	14	29
Musical Education	3	13	226
National Education	1	8	13
Nature Education	1	8	14
Nature (Teaching of)	3	26	262
Norms vs. Situations (Teacher-Training)	2	21	150
Organizational (Administration of Education)	2	33	179
Pedagogical Disciplines (SuSyological Foundations)	2	7	114
Pedagogical Foundations	2	20	146-148
Personnel (Administration of Educational System)	2	33	180-182
Physical Education (Curriculum)	3	13	227
Physical Education (The Teaching of)	3	26	263
Politicizational (Administration of Educational System)	2	34	183
Polyversity, The	2	17	138
	3	12	224
Practice, Theory and ... (SuSyological)	1	3	1
Precepts (Mitzvot)	2	41	200-201
Professional (Administration of Educational System)	2	35	184
Programmed Instruction (Technology)	2	23	155
Reading	1	23	51
	2	42	202
Reading Behavior, Abstract and Concrete	3	11	223
Reading, Scientific (via SuSyology)	1	4	3
	3	5	210
Redefinitions (Philosophical Foundations)	2	5	110
Reform of Education Structure	3	7-8	211-213
Reform, The (Secondary Education)	1	5	5-6
Religious Education	2	17	140
	3	13-14	228-230
Rules, Aims vs. ... (Philosophical Foundations)	2	6	111-112
Scientific Reading via SuSyology	1	4	3
	3	5	210
Secondary Education	1	5-6	5-9
	2	14-15	131-134
	3	11	221
Secondary Education Compulsory	3	8	214
Seker (Survey) Examination, (Elementary Education)	2	11-12	126-128
Sex Education	2	18	141-142
Situations vs. Norms (Teacher-Training)	2	21	150
Slogans, Aims vs.	3	4	208

Social (Administration of Educational System)	2	35	185
Social Education	1	9	15
Special Education	3	19-24	241-256
S.R. -Q. (Scientific Reading Quotient)	3	6	210f
Statistics	2	3-4	105-107
Streams (Secondary Education)	1	5	7
Strikes, Teacher	3	9	217
Structure of Education, Reform	3	7-8	213
Studying Population, The (Statistics)	2	4	107
Supervision, Guidance and	1	10	18
Supreme Court and Educational Integration	3	10	219
Survey Examination (Seker-Elementary Education)	2	11-12	126-128
SuSy BA/MA Library	3	3	206
SuSy Dialectics	3	5	210b
SuSylang	3	5	210a
SuSyological Foundations			
- Pedagogical Disciplines	2	7	114
- Theory and Practice	1	3	1
SuSyology,			
- Curriculum	3	5	210c
- Educational Technology via...	3	3	207
- Kaleidoscope	3	5	210
- Scientific Reading via...	1	4	3
- Targets Educational	2	7	105
- Theory and Practice		6	115
SuSy-Q. (SuSy Quotient)	3	6	210f
Talmud	2	42	203
Targets, Educational (SuSyology)	2	7	115
Taryag Mitzvot and Jewish Education	3	27	264
Taxonomy of Learning Situations (Technology)	2	23	154
Teacher-Educator, the (Secondary Education)	1	6	8-9
Teacher-Training	2	21-22	149-152
- General	2	21	149
- Statistics	2	3	106
Teaching of Various Subjects			
(see specific subject areas)			
Teaching Situation (Pedagogical Foundations)	2	20	147-148
Technology (Educational)	2	23	153-155
- Educational, via SuSyology	3	3	207
- Incidence and Frequency of Aids	2	23	153
Terminal Abstracts, Germinal and...	2	4	108
Textbooks	1	17	36
Theory and Practice (SuSyological)	1	3	1
Theory, Educational (Maimonides')	2	6	113
Thinking, Divergent vs. Convergent	3	4	209
Thinking Omnibus (SuSyology - ISRA)	3	6	210e
"Torah im Derekh Eretz" (Historial Foundations)	2	5	109
Trends and Interests (Secondary Education)	2	14	131
Tuition Fees, Students'	3	8-9	215-216
Tutorial, The (Teacher-Training)	2	21	151
University, The	2	15	135-137

Values, Education In	1	9	16-17
Vocation and Academic (Secondary Education)	2	14	132
Vocational Education	1	15	30
	2	19	143
Ways in Collective Education	1*	27-47	54-104
Youth Aliyah	2	31	174
Youth Movements	1	15	31